A MANVELL OF THE ARCH-CONFRATERNITIE OF THE CORD OF THE PASSION, INSTITVTED IN THE SERAPHICALL ORDER OF S. FRANCIS.

Wherein is contayned a ample Declaration of most things concerning this Confraternitie, Together with many profitable instructions how Christians may satisfie for their sinnes by the meanes of Indulgences, not improper also for all such, as through deuotion, doe enroll themselues in any other Confraternitie.

By Br. ANGELVS FRANCIS, the least of the Frier Minors Recollects.

SECOND EDITION.

At Doway, by BALTAZAR BELLERE, M. DC. LIV.

XUM

LIBRARY OF THE
UNION
THEOLOGICAL SEMINARY,
NEW YORK

XUM

TO THE RIGHT HONOVRABLE

AND MOST GRACIOVS LADIE

THE LADY

ANNE HO:

ALL HAPPINESSE.

MADAME.

Although this little Booke hath bin tried formerlie by the touchstone of curious eies, & vvithout offence passed through

the hands of many, vvhereof not a fevv haue desired to haue it exposed againe to the vievv of the vvorld: yet sith it hath receiued a nevv recruit, by many additions iudged necessarie for its better adornement, it could not vvell shevv it selfe in publicke, vvithout the protection of some noble Patron: for such is the inueterate and vsuall custome of these our times. True it is, that vvhen I considered the exteriour forme, unpolisht stile, and harsh title thereof, vvith the little vvorth of the compiler: I vvauered in my choise, but vpon better reflexion, by a certaine kind of fatall necessitie, and innate inclination, together vvith the obliged duty vvhich both my selfe and

XUM

and my Order owue to your Honour, I vvas forced to runne to the sãctuarie of your powverfull Protection, craving the gracious acceptance of your honours incomparable Pietie. vvhich I presume to challenge as a most proper effect of your noble disposition. For true Nobilitie (which is nothing else but knowne vertue either descending frõ higher & precedent fountaines, or flowing immediately from the spring it selfe) hath a communicatiue vertue extending it selfe to all that are capable of its participation, & sun-like shines on all indifferently, being more apt to giue than to receiue, euen as the vvaters rather flovv from the spring, vvhich haue no neede of them, and disperse them-

ſelues aſwell to the little brookes, as to the greater ſtreames: vvith this differẽce, that many times the latter by their ouerflovving waues, ſeeme to forget the head from vvhence they came; vvhileſt the others take no honour but from their ſource.

It is vvell knovvne, Madame, *that Honour and true Nobilitie, not only runnes in euery one of your veines, receiuing addition, by your thrice happy match, vvhereby it may hardly be paralelld in our Britaine vvorld; but alſo if novv it vvere to ſeeke, might in You giue a being to a nevv chriſtal flovving ſource; and therefore I preſume to claime a part of that overflovving currãt, which ſo profuſely diſperſes it ſelfe to all: If others enioy vvhole*

ſtreames

ſtreames I vvill not enuy; if I poſ-ſeſſe but a droppe of your vvonted fauours, the happineſſe ſhall bee mine; the honour yours: vvherefore vouchſafe Honourable Lady *that fauour to this rough-hevved Pamphlet, that it may vvander vp & downe graced with your Name in its frontiſpice, & let ſome little glimpſe of your all-noble rayes, giue luſtre to what is contayned therein; that all may know it hath had the honour to kiſſe your La^p hands, & to be placed in your well-furnished Oratorie: no leſſe glittering in rich Iewels, than ſauouring of more than ordinarie Pietie: I confeſſe I dare not commend it to ſo high a prefermẽt becauſe ſo many rare & exquiſite peeces are there ranked; that*

ſcarce any place may be found for ſuch meane ſtuffe: it ſhall ſuffice if it be in ſome by-place, & ſerue for a monument of the Authors deſire, to haue done more. As it is, Madame, *You vvho are Grace by name, & in Grace diuinely bleſſed, I hope will vouchſafe a gracious aſpect to my aſpiring deſires, vvhich aime at nothing more, than in offering this, to giue a perpetuall teſtimonie of the propenſion I haue to be eſteemed, and ſo to be*

MADAME

Your Honours

Moſt humble ſeruant and
dayly Beadſman.

Br. ANGELVS FRANCIS.

XUM

To the Reader.

Caius Lucilius, being requested, and vrged by great importunitie of his best friends, to compose some worke, and to set it to the view of the world, for the publicke good, as a testimonie to future posteritie of his rare knowledge, and incomparable doctrine, did prudently and iudicioutly answer, That the greatest, & most excellent conceit that he could attaine vnto either of the nature, magnitude, motions, rotunditie, propertie, and qualitie of the starres, of the coniunctions, oppositions, aspects, & retrogressions of the Planets, or of the actiuitie of the fire,

subtilitie of the aire, neceſſitie of the water, & fertilitie of the earth, or of other perfect or imperfect mixtures, compoſed of the foure Elements, is farre better vnderſtood by men of knowledge and learning, than I can lay open vnto them: and the ignorant cannot diſcerne or iudge of them. The critick humour, and the deſirous of preeminence, who thinke themſelues Phenixes in their kind, would giue a rigid examen, & with greater facilitie paſſe their cenſure, by an enraged and aduſt choler, blaming all that is not of their owne inuention; the follie and ignorance of others would deride my infatigable labours, & miſpriſe my worke equally vnprofitable to the one, and to the other. The like conſideration hath detained my penne in this, and others, not to publish them to the

Lay-

ſatyricall iudgement of ſo many fantaſticall ſpirits: for as the Poet ſaith,

Difficile eſt nimium multis ſeroire palatis.

ſuch carping natures are like to the troubleſome flies, and grashoppers, mentioned in the Apocalipſe, who doe brouze ſucke, ſpoile, infect, & deſtroy all that they touch, by their duskie humours, and poyſoning breath, which they continually exhale; & of whom S. *Hierome* ſaith; *Fruſtra niti, & fatigando nihil aliud prater odium quarere, extrema demetiæ eſt.* ſpeaking againſt ſuch as did malicioufly reprehend the trāſlation of the Bible, as ſuperfluous, new, ſingular, and dangerous. The habit that I beare (although farre vnworthy thereof) may teach me to deſpiſe the world, and the vaine iudgments of men, and to ſeeke rather to pleaſe God and profit my neighbour, whereto my profeſſion

obligeth

obligeth me : I enuie none that would doe better, nay, rather, I desire the learned to amend my simple worke, & the ignorant, patiently to receiue mine endeauours. Siluer is not the worse, because gold is better: nor gold despised, because diamonds, and pearls are of greater esteeme; each thing hath its weight, price, & value; without doubt one booke is better than another, and some more profitable than others

Non omnibus fert omn a stellas.
India mittit ebur, molles sua thura Sabæi.

And though this subiect may seeme strange, by reason of its noueltie in our language, yet, it neuer wanted learned men to aduance & extoll it by their writings, in Latin, French, Spanish, Italian, & other languages, to the great encrease of deuotion, & pietie in all Christendome, which, through the ardent desire that I beare to the good of our Country,

and

and to ſatisfie many, much deuoted thereto, I haue thought good to publish in our vulgar; endeauouring to explicate after a rude (yet facile) manner, the beginning and end thereof, the profit, indulgences, graces, & fauours, to be gained thereby, wherein (I truſt) the Reader shall find ſatisfaction for all doubts that ordinarily may occurre. Reade it with as much charitie and patience as it was compoſed, and I dare warrant the profit; only you will find the ſtile harsh and vnpleaſant, which I hope you will excuſe, conſidering, that almoſt from mine infancy I haue bin an exile from my natiue ſoyle; as alſo the litterall faults that haue eſcaped, which doe not any way alter the ſenſe of the words. Receiue then this my little labour with as good a heart

heart as I preſent it, and reduce all to the glorie and honour of God, to whoſe moſt holy protection, I commend the deuout ſeruants of our Seraphicall Father S. *Francis.*

AD LECTOREM.

COelitus emiſſum Lector pervolve libellum
Ille docet cordâ nectere corda Deo.
Cœlitus emiſſum dubitas? cui eſt Angelus Author
Ille liber vel, Te Iudice, ab axe, venit.
ANTONIVS THOROLD.

Ad eundem.

OPtas ad cœlum recto te tramite ducit
Angelus hæc cordâ te trahet illa tuâ.

To the Author.

FRom Angel vnto Seraphim your name
Wel might we change, men breath you ſo enflame
With cordiall loue: & gird in Francis rope
Deuoted ſoules vnto the Croſſe our hope.
To doubt the goodneſſe of this holy Cord.
Were to refuſe to take an Angels word.
BR. FA.

INDEX

The Index of the Chapters of the first part.

Chap. 1. How we ought to haue the Passion of our Saviour alvvayes in our memorie. pag. 1.

Chap. 2. Hovv the Crosse of Christ is the booke of a Christian. 8

Chap. 3. Hovv profitable a thing it is to haue alvvayes the Passion of our Saviour in our mindes. 17

Ch 4 Of the signification of the Cord. 29

Ch. 5. Of the deuotion that the faithfull beare to the Cord of S. Francis. 40

Ch. 6. Of Confraternities in generall. 48

Ch. 7. Of the Confraternitie of the Cord Hovv, and vvhen is vvas erected. 65

The Bull of Pope Sixtus the fifth, granting to the Prelats of the Order of S. Francis, power to erect in their Churches the Confraternitie of the Cord of S. Francis. 74

Ch. 8. A briefe recapitulation of the precedent Bull. 86

Ch. 9. Of the 1. 2. & 3 point of the aforesaid Bull: Wherin are briefly set dovvne the Popes motiues in erecting the

this Confraternitie. 96
Ch. 10. *Of the 4. point of the precedent Bull, touching the graces and Indulgences granted in this Bull.* 103
Chap. 11. *Whether there be any Indulgences?* 110
Ch. 12. *What Indulgences are.* 119
Ch. 13. *Of the varietie of Indulgences, and of the causes wherefore they are given.* 132
The copy of a Bull found in the tombe of Syr Gerard Braybrooke *Knight in S.* Pauls *Church in London.* 142
Ch. 14. *Whether it is necessarie to haue a proportionable cause for graunting of Indulgences.* 144
Ch. 15. *Whether Indulgences are of such force & vertue as they sound.* 155
Chap. 16. *Answers to the obiections commonly propounded against the aforesaid opinion.* 168
Ch. 17. *A further Explication of some occurring difficulties concerning the nature of Indulgences.* 179
Ch. 18. *Whether Indulgences extend only to Penalities due by Ecclesiasticall lawe.* 185
Chap. 19. *What Paines are remitted by Indul-*

XUM

Indulgences. 194

Ch.20. *Whether Indulgences doe extend to the soules in Purgatorie; and whether there be any releasement from thence before the day of Iudgement?* 197

Ch.21. *Of the plenarie Indulgence given at the entrie into this Confrat.* 208

Ch.22. *Of the Sixt point touching a plenarie Indulgence by invocating the name of Iesus.* 213

Chap.23. *Of the fourth, and seaventh point, which are of the erection of this Confraternitie.* 224

A briefe extraction of the Bull of Pope Clement the 8. for erecting of Confraternities. 226

Ch.24. *Of the eight point, which is of the communication with the Order in Indulgences.* 232

The Bull of Clement the VIII. given for the dead Parents of the Friars. 237

Ch.25. *Whether Paulus V. did grant a new, all former Indulgences granted to the Friar Minors?* 241

Ch.26. *Of the Indulgences which may be gayned by saying five* Paters *and* Aues. 254

Pope

Pope Gregorie the XV. his Bull. 256
A plenarie absolution from paine and Guilt. 262
Ch. 27. *What the Stations are.* 273
Ch. 28. *Of the Stations of Hierusalem, & Indulgences of Compostella.* 286
Ch. 29. *Of the communication of prayers and good vvorkes in this Confraternitie.* 298
Ch. 30. *Of the ninth point, vvhich is of Processions.* 316
Ch. 31. *Of the tenth point, vvhich is of the Diuine office.* 323
Ch. 32. *Of other Indulgences granted in the aforesaid Point.* 330
Ch. 33. *Of the eleuenth point: Hovv the aforesaid Indulgences may bee applyed to the Dead.* 339
Ch. 34. *Of the last point, vvhich is of the Benediction.* 345
The Benediction of the Cord vvhen many are together. 352
The same for one alone. 355
Ch. 35. *Of vvhom, & hovv the Brethren are to be admitted.* 360
An absolution to be giuen to those vvho receiue the Cord of S. Francis. 362
Ch. 36. *What Paulus V. hath done concerning*

earning this Confraternitie. And of the Indulgence of our Lady of Angels. 374

The Conclusion. 386

Index of the Chapters of the second Part.

Ch. 1. *RVles of this Confraternitie* pag. 5.

Ch. 2. *A briefe declaration of the principall Indulgences belonging to the Cord, & of the Procession thereof.* 15

Stations of Rome. 18

Concerning the Indulgences of Ierusalem 24

Indulgences of Ierusalem. 29

Of the Indulgences of S. Iames in Compostella. 32

Ch. 3. *A daylie exercise.* 34

The manner of hearing Masse by meditating the Passion of our Saviour. 41

Ch. 4. *Prayers ordained by Pope Clement the VIII. for the gayning of Indulgences.* 64

Chap. 5. *An Houre-glasse of the Passion, whereby the soule may be alwayes minde-*

XUM

mindfull of her Redemption. 73
Chap. 6. *The Crovvne of our B. Saviour containyng 33. Paters & Aues, in the honour of the 33. yeares that he lived on earth.* 85
Litanies of the Passion of our Saviour 98
The little Office of the holy Father Saint Francis composed by the Seraphicall Doctor S. Bonauenture. 109
The Litanies of the Blessed S. F. 143
Ch. 8. *The manner how to heare Masse for the deliuerie of soules out of Purgatorie.* 146
Ch. 9. *An exercise of fiue Paters & Aues to be said vvith the armes stretched out in forme of the Crosse.* 153
Exercises on the fiue vvounds of our Saviour. 165
Ch. 10. *A prayer to be said at the foot of the Crosse.* 175
Chap. 11. *The Pater noster & the Aue Maria, paraphrased by S. Francis, & S. Bonaventure.* 182
Ch. 12. *The Office of the Passion of our Lord, composed by S. Bonaventure Doctour of the Church.* 192

AP PRO-

APPROBATIO.

HIc tractatus cui titulus *A Manuell of the Arch confraternitie of the Cord of the Passion, instituted in the Seraphicall Order of S. Francis, &c.* pius & doctus est, nihil habens fidei Catholicæ, aut bonis moribus contrarium ideoque vtiliter prælo committi potest. Datum Duaci 8. Decemb. 1633.

Georgius Colvenerius S. Theol. Doct. & Reg. Ordinariusque Profess. Colleg. Ecclesiæ S. Petri Præpositus. Duac. Vniuers. Cancellarius & Librorum Censor.

HAuing seene & read this present booke, whose title is, *A Manuell of the Arch-confraternitie of the Cord, &c.* I haue found nothing in it, contrary to the Catholicke Faith, or good manners, but doe confesse, that the Author doth learnedly & solidly prosecute the points thereof. Giuen at Ayre, in the Conuent of poore Claires this 19. of Nouember 1633.

F. P. Magdal. Reader of Diuinitie, & Gardian of the English Recollects in Doway.

THis little Treatise, called *A Manuell of the Arch-confraternitie of the Cord, &c.* hauing beene read, and examined by learned Diuines, and by them approued, & thought fit to be published, for the good of soules, I doe approue, and wish the benediction of God, grant leaue that it may be printed. London this first of Ianuary 1634.

F. Iohn Gennings Prouinciall of the Friers Minors of the Prouince of England.

XUM

HOc opus emissum aliàs in lucem, & iam secundò, cum nonnullis additionibus edendum, cuius Titulus est (*A Manuel of the Arch - confraternitie of the Cord of the Passion of our Saviour Iesus-Christ instituted by Pope Sixtus Quintus in the Order of the Seraphicall Father S. Francis*) Authore Reuerendo P. ANGELO DE SANCTO FRANCISCO Lectore Iubilato ac Definitore Almæ Prouinciæ Angliæ Ordinis Minorum. Sedulâ quâ potui curâ iam prius perlegi, accurateque modò illud evolvi, & cognovi nullâ censurâ illud reprobandum, sed laudibus potiùs & encomijs celebrandum esse, quandoquidem nihil Catholicæ fidei dissonum, vel bonis moribus contrarium, sed veram doctrinam SS. Patrum dictis mirificè consonam in eo animaduerterim. Vt igitur fideles erga Seraphicum Ordinem S Francisci deuoti vtilitatem inde sumant, typis dignum esse iudicaui. Dat. Duaci Aprilis 14. 1654.

Frater Rudesindus Barlo *Sacræ Theologiæ Doctor & Professor in Collegio Vedastino Duacensi.*

DE mandato R. adm. P. F. N. Ministri Prouincialis non sine animi voluptate lustraui librum intitulatum A MANVEL &c. à R. P. F. Angelo à S. Francisco Lectore Iubilato & Prouinciæ Anglicanæ Definitore cõscriptum & denuo ab ipso recognitum & auctum, hoc ipso opus minimo impetrandum, quia ab eo authore profectum & elaboratum, quem alia pia iuxta ac docta scripta celebe rimum reddidere. Quare (cum tantum absit, vt aliquid à fide Orthodoxa bonisque moribus aduersum in libi reperiatur: vt quam plura habeat, quæ tam fidem illustrant ac defendunt, quam mores informant & pietatem augent) dignum iudicaui vt ad communem Patriæ nostræ Angliæ vtilitatem quamprimum recudatur. Datum Duaci in Conuentu nostro hac 23. April. An. 1634.

F. Aug. à S. Clara S. Theol. Lector, & Custos Prouinciæ Anglicanæ. &c.

AND I vnder-neath vvritten, confirming vvhat vvas before granted by my Predeceſſour, the right Reuerend Father F. Francis à S. Clara doe giue leaue, that the foreſaid Manuell of the Cord, may novv the ſecond time be printed, *ſeruatis ſeruandis*, London this 10. of April. 1634.

Br. Daniel of S. Iohn Prouinciall of the Friar Minors of the Prouince of England.

XUM

Vis vt amore sibi Christus cor vniat almus,
Chorda prius Corpus vinciat ista tuum;
Vinciat ista tuum, Francisci chorda beati
Cuius vt hoc corpus, cor quoque vinxit amor.
Exprimit hanc chordã liber iste, hunc Spiritus amorem
Hunc legis, si corde & corpore Vinctus eris.

R. P. F. Edmundus à Sancto Bonaventura.

To the Author.

S. Francis, that no soule might suffer losse,
To tye the world the nearer to the Crosse,
Ordain'd the holy Cord: and soules to gaine
His worthy child thou dost so well explaine
Both ends & worth thereof, that all may see
And say, The Cord is truely bound to thee.

Fr. I. B.

To the same.

WHome Sathan doth with bands of sinne enchaine,
Those by this Cord, to Christ you drawe again.
O happy Angell, vvho giu'st vs to knowe
That this Cord frees both Quick & Dead from vvoe.

B. Augt. of S. M.

Corda cincto Distichon.

COrde gens Christum, Corda, sic Cordigeratus
Tunc eris, & qualem te docet iste liber.

Idem.

A BRIEFE TREATISE OF THE ARCH-CONFRATERNITIE OF THE CORD OF THE PASSION

Of our Saviour Iesus-Christ, *instituted by Pope Sixtus V.* in the Order of the *Seraphicall Father*

S. FRANCIS.

How we ought to have the Passion of our Saviour always in our memorie.

CHAP. I.

THE Seraphicall Father S. FRANCIS, a little after his conuersiõ weeping and lamenting very bitterly, said to a gentleman that desired to know the reason thereof: *Iesus-Christ is crucified for vs, and no man thinketh of it, no man is mindfull of it. Non præ-*

poſuerunt Deum ante conſpectum ſuum, No man ſetteth Chriſt Ieſus, in his Paſſion, before their eies. *Dion. Carth.* maketh the like complaint, ſaying *Our Lord hath miniſtred vnto vs copious matter of conſideration of his loue, yet (alas) it doth not touch our hearts, ſo that it ſeemes that vve are more ſenſeleſſe than inſenſible creatures, and more obdurate than hard ſtones: for vvhen he ſuffered death on the Croſſe, the earth did quake, darkneſſe aſcended, rocks vvere rent, monuments opened, and the dead aroſe, as it vvere, ſuffering vvith him, and deteſting the cruell iniuries done vnto him; but vve (alas!) doe little compaſſionate him. O great peruerſitie! he hath ſuffered grieuous things for vs, and ſcarce any affection of compaſſion toucheth our hearts: if vve vvere his members, and he our head, vve could not but grieue at his paines: if there vvere any bovvels of pietie in vs, and vve ſhould ſee a brute beaſt to ſuffer ſuch things, vvee ſhould naturally be moued to condole him; and it doth not moue vs vvhen vve ſee our Lord and Maiſter of his exceeding charitie to ſuffer ſo*

grieuous

grieuous paines for vs. *Quid commisisti* saith S. Augustine *vt sic iudicareris?* O blessed Sauiour vvhat crime hast thou committed, to be thus iudged? vvhat sinne hast thou perpetrated? vvhat offence hast thou giuen? vvhat is the cause of thy death? vvhat is the occasiõ of thy slaughter? O! saith hee, the vvicked sinneth, and the iust is punished: the guiltie offendeth, and the innocent is chastised: the impious committeth the offence, and the godly is condemned: vvhat the vvicked deserueth, the good suffereth: vvhat the seruant ovveth, the master payeth: vvhat man meriteth, God endureth. O amiable death! O desirable passion! O admirable profunditie! vvhat more vvonderfull than that death giueth life: vvoũds heale, blond vvasheth; griefe inflameth to loue: The opening of the side, ioyneth heart to heart: ignominious passion, glorifieth: thirst, maketh drvncken; nakednesse, adorneth vvith vestments of vertues: nailed hands doe loosen; and fastened feet, make to vvnne: he that giueth vp the ghost, inspireth life: & dying on the vvood of the Crosse calleth to celestiall things. The least

that wee can doe; is to haue a continuall memorie of ſo great a benefit, of ſo great charitie, and as the ſame holy Father ſaith; *ſit nobis toto fixus in corde qui pro nobis fuit totus fixus in cruce.* Let him be wholy fixed & placed in our hearts who was wholy fixed and faſtened on the Croſſe for vs: and the Spouſe in the Canticles ſaith, Chap. 8. *Put me as a ſeale vpon thy heart, as a ſeale vpon thy arme:* Let thy heart be alwaies occupied in the cogitation and memory of my Paſſion, and let thy ſtrength, vertue, and force be ſuſtained by the vertue of my ſufferings. I doe alwayes conſerue the wounds of my body, that thou mighteſt keepe the memorie of my Paſſion alwayes in thy mind, and ſoule: the holy Ghoſt by the mouth of the Wiſeman doth alſo invite vs thereto, Eccl. 29. *Forget not the kindneſſe of a ſurety for he hath giuē his life for thee.* Forget not (ſaith hee) this grace proceeding of pure loue, and not from any precedent merit of ours: *Not by the workes of iuſtice* (ſaith S. *Paul* Tit 3.) *but according to his mercy*, Wherc-

wherewith in his most sacred Passion he hath saued vs, and is become our suretie to the Father, and accordingly hath voluntarily discharged our debt, euen in rigour of Iustice. For as B. *Thomas de Villanoua* Archbishop of *Valence* saith: *Quæ iustitia exigit vt filius moriatur pro seruo*, &c. What Iustice requires that the sonne should die for the seruant, the innocent for the guiltie, the Almightie for a little worme? Let vs not therefore forget, but set alwayes before our eies this his Passion. Let, vs, as S. *Bernardine* saith *by mentall consideration, gather together in a bundle all his derisions, flagellations, thornes; nailes, dolours, paines, exprobrations, mockings, busses, blowes, spittings, confusions, and such like, to contemplate deuoutly, behold mentally, and tast sweetly; that we may say with the Spouse in the Canticles. Chap. 1. A bundle of myrrhe, my beloued* (in his Passion) *is to mee, he shall abide betweene my breastes*: that is, betweene our vnderstanding, contemplating his passion, and our will or affection tasting it.

How pleasing this bundle was to the holy Father S. *Francis*, is manifest, in that hauing had an apparition of our Sauiour crucified, his soule was so penetrated by the force thereof, that thenceforth whensoeuer it came to his mind, he could scarce containe himselfe from teares, and sighes. And S. *Bonauenture* saith of him that Christ crucified did continually abide betweene the breasts of his minde, as a bundell of myrrhe, into vvhome, by the fire of excessiue loue, he desired to be transformed. And in another place hee saith, that by a seauen-fold apparition of our Sauiour on the Crosse, hee was vvholly transformed into the Image of Christ crucified, by extaticall loue; and in the 13. Chapter of his life, he, in a manner, assigneth the reason of that miracle (which Cardinall *Bellarmine* calleth *the greatest and most singular miracle of all others, and as it vvere a vvonder of vvonders*) of his sacred stigmats, to haue bene the continuall meditation of Christs Passion. Conformably thereynto. Saint *Bernardine* saith,

saith; *He vvas transformed vvith so great loue and feruent ardour into Iesus Christ crucified, that by a miracle, neuer heard of any ages, the benignitie of our Sauiour hath impressed in his flesh the similitude of his most holy Passion ordaining him his Standard bearer, in a newv rememoration, of his crucifying.* And therfore *S. Antonine*, the glory of S. *Dominicks* Order, & Archbishop of *Florence* said: that *because the memorie of Christs passion seemed to bee extinguished in the mindes of men, through coldnesse and tepiditie, therefore our Lord vvould exsuscitate and renevv the memorie thereof, by the manifest impression of his vvounds or stigmats in the body of S. Francis*: whereby the Clemency of Almightie God (condescending to his louers beyond all estimation) hath giuen him the banner of the Crosse to be carried in his body; that hee vvho vvas preuented by a vvonderfull loue of the Crosse, might also become maruellous by the wonderfull honour of the Crosse.

Hovv the Croſſe of Chriſt is the booke of a Chriſtian.

CHAP. 2.

THE poore crucifyed ſeruant of Chriſt Ieſus; S. *Francis*, being in his ſickneſſe admonished by one of his Brethren, that he should cauſe ſomething to be read before him, therby to recreate his ſpirits and mitigate his paine, anſwered; that it was not neceſſarie: *becauſe* (ſaith he) *I knovv Ieſus Chriſt crucified; I doe not account or eſteeme of any ſcience, but of Chriſt, and him crucified.* Loe this vvas the holy Fathers ſtudy; for after his conuerſion hee vvould haue no other Academie, than *Hieruſalem*, no other ſchoole, than the Mont *Caluarie*, no other Chaire, than the Croſſe; no other Lecture, than Chriſt crucified; no other Characters, than the vvounds; no other Virgules, than the Stripes; no other Points than the nailes: & finally, no other booke, than the open ſide of our Sauiour *Ieſus*.

His

His whole ſtudy (as Saint *Bonauenture*, ſaith) both publike and priuate, vvas occupied on the Croſſe of Chriſt. And this ſeraphicall Doctor (I meane *Saint Bonauenture*) vvas nothing backvvard in this ſtudy; for vvhen the Angelicall Doctor S. *Thomas*, noting and admiring his copiouſneſſe of moſt excellent doctrine, demanded of him from vvhat books he had gathered ſo great plentie: he opened his greate librarie and shevved him the image of our Sauiour faſtened on the Croſſe; from vvhich moſt plentifull fountaine, he auouched, that he receiued whatſoeuer hee did reade or vvrite: and no vvonder; for the Paſſion of our Lord is the booke, memoriall, and breue of both Teſtaments. This is the booke that *Ezechiel* beheld chap. 2. vvhich vvas *vvritten vvithin*, becauſe it promiſeth inuiſible and celeſtiall things, & *vvithout*, becauſe it contayneth all perfection; and teacheth how wee are to contemne all terrene and baſe things, *and there vvere vvritten in it lamentations*, of compaſſion, contrition and

dolour; *and a song*, of praiſe, thankſgiuing and loue: and *vvee*, to the vngratefull and forgetfull, that (in a manner) contemne ſo great a benefit. This is the other booke that vvas opened, vvhich is of life Apoc. 20. for as *Saint Anſelme* ſaith: *The life or paſſion of Ieſus Chriſt is the booke of life vvhich ought to bee our rule and manner of liuing, according to vvhich, vvee all ſhall be iudged.* This certes, is the booke of life, vvherein are found all things neceſſarie for our ſaluation: it is a booke common to the vviſe and ignorant; to the perfect and imperfect, to all that deſire to pleaſe God: whoſoeuer frequenteth this booke becommeth ſingularly wiſe, and eaſily obtayneth pardon of his ſinnes, mortification of his paſſions and euill affections, illumination of the vnderſtanding, peace and repoſe of conſcience, and a firme confidence mingled vvith ſincere loue. If all the books that are in the vvhole vvorld vvere loſt and annihilated the life and Paſſion of *Ieſus Chriſt* ſufficeth abundantly for all Chriſtians, to learne ver-

vertue and truth. In this booke, the angry may learne to pardon offences, as our Sauiour forgaue his enemies praying to his father to forgiue them: the Auaricious, to helpe the poore, in beholding the great pouertie of our Sauiour. The Enuious to vvish vvell to others; as our Sauiour, vvho in all his paines cried out. *Sitio*, I thirſt after the ſaluation of Soules: the Proud may learne humilitie, ſo much shining in this act of Christs Paſſion: The Gluttenous, ſpare diet, when they conſider the bitter gall and vinegar that he taſted; the Luxurious, Chaſtitie, when they behold their chaſt Lord ſtretched forth on the Croſſe: briefely, all ſinners may behold here a true and liuely exemplar of all vertues; for in this magiſteriall leſſon, Chriſt hath giuen a common inſtruction to perfect all things. Behold his head crovvned vvith thornes and ſee hovv hee vvould ſuffer this dolour, to the end that vve should not place on our heads tovvers of vanitie: behold his eies blindfolded, that vve should not open ours to ſee

vnlavv-

vnlavvfull obiects: behold his cheekes all ſvvolne vvith buffets and blovves, that vve might not thinke much to ſuffer for him vvhen neceſſitie requires: behold his mouth full of gall and vinegar, that vvee should leaue to ſearch nevv inuentions to pleaſe the palate: behold his neck faſtened vvith Cords thereby ſubmitting his head to ignominie and shame, that vve should ſubmit out necks to the yoake of God: conſider all his body rent & torne, couered vvith vvounds, that it might ſerue vs for example to mortifie ours: ſee his hands pierced vvith nailes, that vvee might abſtaine from ſinne, through the feare of God: behold his feet cruelly nailed, that hee might hinder ours from running the vvay of perditon: finally, ſee hovv he offereth himſelfe for vs in ſacrifice to the eternall Father, that vve might liue to him, and not to our ſelues. Let vs reade this booke continually, let vs alvvayes ſet before our eies this his moſt ſacred paſſion; ſo of vnlearned vvee shall become learned, of Idiots, skilfull Maſters, not of *ſcience*, that

puffeth

puffeth vp, as S. Paul saith, 1. Cor. 8. but of Charitie that edifieth. He that hath this science knowveth all; and hee that is ignorant therof knowveth nothing at all; and vvhen one hath gotten all other sciences, vvith great labour and anguish of mind, he alone is happie that can say vvith the Apostle, I knowv nothing but my Saviour crucified; on him I place my eies and confidence; on him I settle my heart and affection. If vvee desire to attaine to the knowvledge of the diuinitie, vvee must learne to ascend orderly vnto it, by the humanitie of Christ and his Passion, as by a high-vvay that leadeth to the diuine mysteries: here vvee may see the povver of God that surmounteth all things, the magnificence of God, that gaue his only sonne for our redemption; the loue of God, that caused him to dye for vs: vvhat can you imagine that is not here to be seene: this is the booke of life, this is the gate vvhereby vee must enter into eternall joyes, this is Iacobs ladder, vvhich leadeth to heauen: this is the Arke-vvherin vve may auoide the Deluge;

luge; the Altar, vvhereon victime of praiſe is offered: the braſen Serpent, vvhich, vvhoſoeuer by a pious and continuall meditation looketh on vvith compaſſion, ſhall liue for euer. This is the Rocke in the deſart that giueth cleare vvater of Comfort to our afflicted ſoules; it is *Ionathās* tree, which yeeldeth the ſvveet hony-combe of loue; a royall and celeſtiall banquet: this is *the key of Dauid*, vvhich hath opened the celeſtiall treaſures: the tovver, vvherin our Sauiour ſits to dravv all things vnto him; the candleſticke, that giueth light to the vvorld: the Scepter vvhich ſubiugated all things: the Enſignes of the King.

Vexilla Regis prodeunt
Fulget Crucis myſterium.

Novv forth the kingly banners flie;
Novv ſhines the Croſſes myſterie.

By this his ſacred Paſſion Chriſt hath ſatisfied for our offences, hath reconciled vs to his Father, hath vvaſhed vs from our ſinnes, deliuered vs from the Deuill, taught vs the manner to ſhunne eternall paines, ſhut vp *Limbo*, leſſened Purgatorie, terrified hell, vnlocked

vnlocked heauen doore, and opened Paradiſe. Wherefore *Saint Bernard* had good reaſon to ſay; *quotidiana lectio Chriſtiani debet eſſe recordatio Dominicæ Paſſionis*: The memorie of our Sauiours Paſſion ought to be the daily leſſon of a Chriſtian. The King *Aſſuerus* did vvatch all night to reade a booke, vvherein vvas contaynud his deliuerie from death, by *Mardocheus*, & conſidering the benefit that he had receiued by this meanes, he gaue him great honours and dignities: hovv much more ought vvee to reade this booke, vvherein is contained ſo great and ineſtimable benefits; as being of a more excellent degree, & done after a more noble manner: for *Mardocheus* onely by his vvords, vvithout shedding of bloud, did deliuer *Aſſuerus* from a corporall death; but our Sauiour hath shed his bloud, and giuen his life to redeeme and deliuer vs from the death of the ſoule. Let vs therfore vvatch night & day to reade this booke of the Paſſion, and reduce continually to our memorie ſo ſingular a grace and fauour, vvhereby the

the fire of Christs loue may bee enkindled in vs, that vvith the Psalmist vvee may say, *In meditatione mea exardescet ignis, Psalm.* 38. In our meditations & serious cogitations of Christs Passion, the fire of Charitie and loue doth burne in vs, consuming all tepiditie, purifying & purging our soules from all filth and sinne: that (as our holy Father S. *Francis* coll. 24. saith) *The soule being cleansed from dregges, & spoiled of all proper affection, may humbly permit it selfe to be lead by the holy Ghost*, and that hee, as a most excellent Master of singular doctrine, may vvorke in it according to his pleasure. Which doctrine our Lord *Iesus* hath left vvritten in the books of his humilitie, patience and Passion; vvhich are the secure vvayes to Christian perfection. In these books vvas all Saint *Francis* his study and conuersation; and his brethren, as vvitnesseth Saint *Bonauenture* did revolue night and day the booke of the Crosse of Christ, continually beholding it, taught by the example and Order of their holy Father, vvho did daily preach the Crosse

Crosse of Christ vnto them and vvho, to excite himselfe to greater reuerence of Christs most sacred Passion, composed certaine formes of praying, out of the holy Scripture, in honour thereof.

Hovv profitable a thing is is to haue alvvayes the Passion of our Saviour in our mindes.

CHAP. 3.

THE Deuout seruant of Christ S. *Francis* (col. 23. of his vvorks) saith: *I desire you that you haue alvvayes before your eies our Lords Passion, vvhich vvill roborate you, and animate you to suffer more valiantly for him.* And the prince of the Apostles offereth vs no other coate of fense, no other armour against all incursions and vvounds, but this, saying. 1. Pet. 4. *Christ hauing suffered in the flesh, be you also armed vvith the same cogitation*: As if he should say Christ hath suffered so great things for you, excogitate and consider vvhat yee ought

to

to doe, and ſuffer for him, rather for your ſelues, to flie vice, and follovv vertue, vvhich hee hath commended vnto vs by his Paſſion. S. *Paul* teacheth vs the ſame, ſaying: *Thinke diligently*, ſeriouſly conſider and ponder *him vvhich ſuſtained ſuch contradiction*, ſuch, and ſo great opprobries, mockings, contumelies, blovves, ſtripes, torments and death of ſinners, and for ſinners, vvho did not onely contradict him in vvords, but vvith deedes and ſtripes: *That you be not vvearied*, or looſe your force, *fainting in your mindes*. Hebr. 12. Let vs therefore arme our ſelues vvith the memorie of this ſacred Paſſió, becauſe, nothing is troubleſome, nothing ſeemeth hard, nothing is accounted adverſe to him that remembreth hovv, and vvhat Chriſt ſuffered for him. There is no shield more efficacious to reſiſt temptations of the Deuill, the Flesh, and the World; than the cogitation of Chriſt crucified. And therefore holy S. *Bernard* ſaid vvell, that *ſuch is the vertue and force of the Croſſe of Chriſt, that if it be conſerued faithfully*

fully in memorie, no disordinate desires, no carnall delight, no desire of sinne can preuaile, but forthwith at the remembrance thereof, all the squadrons of sinne will vanish. And in another place he saith: *There is nothing so efficacious to heale the wounds of our conscience, and to purge our soules, as the frequent meditation of the wounds of Christ.* And therefore Saint *Augustine* saith: *There is nothing that conduceth more to our saluation than daily to thinke what great things Christ hath suffered for vs.* Because the sufferings or Passion of our Sauiour, well considered, doth reforme all inordinate affections, extinguish all flames of vice, & conserue the fire of deuotion in our breasts. Nothing more forceable to obtaine mercy, than the memorie of that which is the Abysse of mercy: so that *Albertus Magnus* had good reason to say, that *There was nothing more satisfactorie for our sinnes, and to auoid purgatorie, then it.* Yea, our Sauiour reuealed to S. *Gertrude*, that next to the Masse, and Communion, there was nothing more meritorious

torious than this exercise. And S. *Catherine of Bolognia* saith: *That by it, vvee may gaine victorie in euery combat, and vvithout it, vvee shall easily be vanquished: it is the cure of all vvounds, most comfortable refuge in all aduersitie: it is foode that sustaineth & fortifyeth the vveake spirits, it is most svveet Manna, a ladder that eleuateth our hearts to heauen: the harbour of our soules, a fountaine neuer drie, a most plentifull sea, and most secure passage.* Sainct *Lydvvine* hauing beene sicke for the space of eight & thirty yeares, had no other consolation than the meditation of Christs Passion; for it giueth great force against all afflictions, and maketh vs to fight: for, as to incite the Elephants to the battaile, men shevv them bloud; euen so by the representation and memorie of the bloud of Christ, shed for vs on the Crosse, vvee take courage to fight against the vvorld, to vanquish our appetites and desires, to forsake all vaine honours, riches and pleasures: this is the armour that Sainct *Paul*, S. *Augustine*, S. *Francis*, and many other Saints,

Saints, haue vſed againſt all temptations; this is a preſent remedy for all tribulations and afflictions: It is impoſſible to relate the great good that our ſoules may reape by this exerciſe: for as S. *Bonauenture* ſaith: vve cannot offer to God a more acceptable ſacrifice for the dead, nor bring, greater ioy to the Angels, nor giue a more excellent ſigne of recogniſance to the holy Trinitie, than to employ our ſelues ordinarily in it: And in another place hee ſaith; That hee that doth exerciſe himſelfe attentiuely and deuoutly in it, findeth there abundantly all things that are profitable and neceſſary for him, and needeth not to ſeeke any thing out of *Ieſus* crucified; and amongſt all other exerciſes of a ſpirituall life, none more profitable, none that carrieth the ſoule to a higher degree of perfection, than the meditation of the life and death of our Redeemer: vvhich Chriſt himſelfe hath reuealed to a holy Hermite, vvho earneſtly deſired Almightie God to ſhevv him vvhat ſeruice vvould bee moſt gratefull to his

his diuine Majeſtie; at length he ſavv one naked, shaking vvith cold, bearing a great Croſſe, of vvhom he asked vvhat he vvas? vvho replied: I am *Ieſus Chriſt*, thou haſt often demãded to knovv vvhat ſeruice is moſt pleaſing vnto mee, assure thy ſelfe, that to helpe mee to beare my Croſſe, vvounds, and Paſſion, in thy heart, is moſt pleaſing and gratefull vnto mee. Which made the ſeraphicall Doctor to affirme; That the continuall meditation of Chriſts Paſſion eleuateth the minde, shevveth vvhat vvee ought to meditate, vvhat to knovv, and vvhat to thinke on, and vve ought to loue him more for this, than for any other thing; becauſe, in creating vs, he tooke no paines, *dixit & facta ſunt*, onely ſaid the vvord, and it vvas done: But, alas, vvhat paines ad torments hath he ſuffered to redeeme vs: In creating vs, he hath giuen vs our ſelues, but in redeeming vs, he hath not onely reſtored vs to our ſelues, but giuen alſo himſelfe Is there any thing that can more inflame vs to loue him? Can any thing more

vvorthi-

vvorthily challenge our loue? Is there any thing that doth more graciously drayv our deuotion, more iustly exact our seruice, & more strictly oblige vs to thanksgiuing? Verily there is nothing more povverfull to stirre vs vp to the loue of God, and to a true filiall feare; for it is (as it vvere) a furnace of loue; *And curſed is all loue* (ſaith B. Bishop Sales) *that taketh not its originall from the Mount Calvarie.* I vvill conclude this discourse, of so ineffable and vnspeakable an vtilitie, vvith the saying of the Seraphicall Doctor, vvriting to a religious Sister: He that vvill conserue deuotion vnextinguished, let him alvvayes, vvith the eies of his heart, behold Christ as dying on the Crosse: and therefore our Lord saith *Leuit. 6. The fire on the Altar shall alvvayes burne, vvhich the Priest shal nourish putting vvood underneath euery day.* The Altar of God (saith he) is thy heart; in this Altar the fire of feruent deuotion ought alvvayes to burne, vvhich thou oughtest to nourish euery day vvith the vvood of Christs Crosse, and memory of his sacred

ſacred Paſſion: Of this the Prophet *Iſay* ſpeaketh Chap. 12. ſaying: *Thou ſhalt drawv vvaters in ioy, out of our Sauiours fountaines* as if he ſhould ſay, vvhoſoeuer deſireth the vvaters of grace, the vvaters of deuotion, the vvaters of teares, hee muſt drawv them from the fountaines of our Sauiour, that is, from the vvounds that hee ſuffered in his Paſſion. What guſt and pleaſure deuout men take by drinking out of this fountaine, I referre to the conſideration of thoſe that treat of this matter, but eſpecially to that great Contemplator and Doctor of Gods Church S. *Bonaventure*, almoſt in all his ſpirituall vvorkes, but eſpecially in his booke intituled *Stimulus diuini amoris* or Goade of Diuine loue ſet forth in our vulgar tõgue: vvherein he exceeds. What benefit S. *Francis* receiued by this exerciſe, his life and death vvitneſſe, for *Sedulius* doth not ſticke to ſay; That by exceſſiue loue and continuall meditation of Chriſt crucified, hee merited and obtained that vvonderfull Indulgence of our Lady of Angels and that miracle, of

all

all others moſt excellent, his holy Stigmats. Of this Indulgence vve vvill ſpeake hereafter. Wherefore, O Chriſtian! canſt thou offend thy God and Redeemer, vvhen thou remembreſts, that *Iſa.* 53. *He vvas vvounded for thy iniquities & broken for thy ſinnes*: Canſt thou haue a heart ſo cruell and barbarous as to iniure and miſpriſe thy Sauiour, vvhen thou beholdeſt him all gored and vvounded, hanging on the Croſſe, betvveene tvvo thieues, his eies bathed vvith teares, ſaying vnto thee, and to all Chriſtians, *Threa.* 1 v. 12. *O all yee that paſſe by the vvay*, that are as yet pilgrimes on the earth, *attend, and ſee if there be ſorrovv like to my ſorrovv*, all the dolours notvvithſtanding haue bene cauſed by thy ſinnes, *Acknovvledge*, ſaith *S. Bernard*, ſer. 3. de Nat. *acknovvledge hovv grieuous vvere thy vvounds for vvhich the Sonne of God muſt needs be ſo vvounded*; if they vvere not mortall and of eternall death, the Sonne of God had not dyed for their remedie; doſt thou ſee this ardent loue vvhih he beareth thee in that he giueth his life for thee

There cannot be found greater. If then loue cannot be repayed but by loue, art thou more cruell and inhumaine than the Tygres, that thou doest offend him, yea crucifie him againe? What man so irreligious, who remembring the Passion of his Sauiour, is not touched with compunction? who is so proud, that will not humble himselfe, so cholerique, that will not be appeased; so voluptuous, that he will not abstaine; so mischieuous, that will not containe himselfe; so malicious; that he will not doe penance: all which we may confirme by these ensuing examples. Our Lord said on day to S. *Gertrude*, that a man casting his eies on the Crucifix, ought to imagine, that he that is there fastened, said vnto him; Thou seest what I haue endured for thee, how I haue suffered my selfe to be put all naked on the Crosse, despised, and wounded through my whole body, and all my members forceably stretched out, for the loue of thee; and yet my heart is moued with so great sweetnesse of

Cha-

Charitie towards thee, that if it were expedient for thy saluation, I would againe endure for thee ‘ that which I haue suffered for the whole world. The like he said to S. *Carpe* (as witnesseth *S. Dionysius epist. ad Dem.*) who could not support some ones offence, but demanded vengeance of God. But our louing Sauiour appeared vnto him, with his armes stretched forth, saying: *Strike me, because I am ready to suffer for sinners.* O who would not loue so louing a God? who would not die for so sweet a Sauiour? who would not imitate S. *Elzear* Count of *Arian* in Prouince, and of the third Order of S. *Francis*, who when his wife demanded whence it came, that he was not troubled nor angry for whatsoeuer was said or done vnto him, answered; That he set before his eies the iniuries done to our Sauiour. and that instantly his choler ceased. I will end with this example taken out of the Chronicles of the Frier Minors p. 1. l. 4 c. 10. §. 1. A certaine man, very rich, of a great account, and all his life time nourished in delights and deli-

cious fare, hauing taken the habit of S. *Francis*, vvas very much tempted by the Deuill, for that in ſtead of delicious meats, of ſoft and magnificent garmeuts, of a ſoft dovvne bed that he vvas accuſtomed to haue in the vvorld, he had beanes & other Pulſe, a groſſe and rough Coate, ſtravv-bed, and rigorous and extreame pouertie in ſtead of great abondance of all things. Which ſo afflicted him, that he deliberated to abandon his Order and Profeſſion, and to returne to the vvorld: As he vvas in this minde, he paſſed by a Crucifix, and kneeling dovvne, implored the mercy of God; vvhen our Sauiour appeared to him, demanding vvherfore he vvould doe ſo, and lifting vp his right arme, he ſhevved him the vvound of his ſide, ſhedding forth bloud, and ſaid vnto him, ſtretch forth thy arme, and put thy hand here, and beſmeare it vvith the bloud of my ſide, and vvhen thou ſhalt be ſurpriſed vvith the apprehenſion of any auſteritie, dippe it in my bloud, and thou ſhalt find, that all things, hovv difficult or painfull ſoe-

uer

ner they be, shall become svveet and facile: as after he experienced, to his great contentement. Let vs make tryall of this remedie on all occasions, let this be our hauen in all stormes of temtations, our refuge in all aduersitie, and our hope in all danger; according as this Cord or Girdle (vvhich is the subiect of this booke) inuiteth vs, as hereafter shall be declared.

Of the signification of the Cord.

CHAP. 4.

AS in all things, our holy Father hath borne the figure and signe of Christ crucified, therby to reduce vnto his memorie the Passion of our Sauiour; euen so he hath done it in his exteriour habit, as may be seene in the third Chapter of his life, vvhere it is related, that he hauing heard the vvords of our Sauiour: *Matth.* 10. to his Apostles, going to preach: *Doe not possesse gold, nor siluer, nor money in your*

purſes, not a skrip for the vvay neither twoe coats, neither shooes &c. He cryed out vvi h great ioy, *This is that I deſire, this I couet earneſtly from the bowels of my heart*: and thereupon preſently caſt off his shooes from his feet, laid avvay his ſtaffe, caſt avvay his purſe, and deteſting money, vvas content vvith one thinne coate or tunick, made in forme of a Croſſe; which he girded vvith a Cord, vvhich is a ſymbole of many things, but eſpecially of Penance, Chaſtitie, and of the Paſſion of our Sauiour. We reade in the bookes of the Kings, that *Benedab* King of *Siria*, being vanqui hed, and ready to perish by the ſvvord of the Iſraelites, cauſed his ſeruants to put on ſackcloath, & Cords on their heads, to goe in that humble manner to aske for mercy; giuing vs hereby to vnderſtand that vvhereas, vve haue offended the diuine Maieſtie, and are in a manner condemned by Gods Iuſtice, vvee muſt haue recourſe to the diuine clemency and mercy, by humbling our ſelues vvith the Cords of Penance, and Contrition; vvhich if vve doe, we may

assure

assure our selues, that as *Raab* was saued when the rest of the Citie of *Iericho* perished, *Iosue 6.* in that she hung forth a purple Cord: euen so by the Cord of Penance dyed with the bloud of our Sauiour, we shall find mercy & pardon from the hands of the dreadfull Iudge. By this Cord we may (as *Iob* saith c. 40.) *tye the tongue of our malignant enemies*, who doe alwayes accuse vs before our Lord. By this Cord we may vnderstand that mentioned by the prophet Isay chap. 3. wherafter many signes of pennance he saith *they shall haue for a girdle a Cord.* Whence it is that in the benediction of the Cord it is said *Blesse we beseech thee this Cord, that those who are girded therewith as with a penitentiall bond &c.* For this reason Blessed S. Lewis afterward Friar Minor and Bishop: euen in his youth in steed of a shirt did vse a rough Canvas, wearing to his naked body a grosse Cord for a girdle; that he might bring his flesh to the seruitude of the body. In the like mâner, Blessed S. Elzear (who afterward, was of the third order,) to

the ſame end, being but thirteene yeares of age; in the night did gird himſelfe with a knotty Cord next to his fleſh, as a bridle to petulant luſt and ſecret memoriall of Chriſts wounds, wee may read the ſame of S. Brigitt in the Bull of her Canonization, as alſo of S. Simeon ſtylites who liued about the yeare 370.

This Cord is alſo a ſymbole of Chaſtitie; for Chriſt appeared to S. *Iohn* Apoc. 1. *girded with a girdle of gold*: whereby is ſignified cleanenesſe of heart, becauſe the girdle that girdeth the reynes doth reſtraine the luſt of the fleſh: for as Saint *Hierome* ſaith *when one girdeth himſelfe, he byndeth and mortifieth his luſt.* And *Venerable Bede* calleth it. *The ſafeguard of Chaſtitie*: and Pope *Innocent* the 3. ſaith; *That Clercks* (the ſame wee may ſay of ſpirituall men) *ought to gird their loynes that they may reſtraine concupiſcence & luſt, which hath its offspring and beginning from the loynes.* Which made our Sauiour to ſay, Luc. 12. *Let your loynes be girded*, that is, mortifie your luſt, and ſtudy to obtaine chaſtitie, as

S.

S. *Augustine* and others interpret it; & *Ven. Bede* saith: *He doth gird the loynes of the mind that doth restraine it from impure cogitations.* And S. *Gregorie* the Great, saith: *To gird the loynes of the flesh, is to refraine from the vvorkes of lust, to gird the loynes of the mind, is to restraine the mind from all thoughts thereof:* And *Saint Gregory Nazianzene* saith; *Let your loynes be girded and restrayned by continencie, as the Israelites did whē they did eate the Passeouer.* Which is confirmed by the prayer of the priest who giueth the Cord vvhen he saith. *Receiue this girdle, and be thou prepared to be bound and to die for our Lord Iesus Christ, vvhom I pray that he gird the loynes of thy minde vvith the girdle of puritie, that there may remaine in thee, the vertue of continence and humilitie, and in all things be alvvayes obedient to God. Amen.*

Lastly, it is a representation and memorie of the Passion; for as this Passion is infinite, proceeding from an infinite loue, euen so there are almost infinite things that may represent it vnto vs; but amongst all others, these

are more notable, to vvit, the Crovvne of Thornes, the Crosse, and the Bands. All those that are called to the ministerie of the Church, are consecrated to God, by the Crowne which the Bishop leaues on their heads, enioyning them to carry this mysticall signe all dayes of their liues, as a memoriall of the thornie Crovvne of our Sauiour; therby insinuating, that they ought incessantly to aspire to the incorruptible Crovvne that is prepared for vs, and signifying that God is their only glory, revvard, and Crovvne. As for the signe of the Crosse, it is the seasoning of our actions; for as *Martial saith*, Ep. ad Burdeg. *Wee ought to make the signe of the Crosse at all times*: And Tertullian: l. de cor. mil. cap. 3. *We marke our foreheads vvith the signe of the Crosse, in all our proceedings, in all our aduancements, in euery entring in, or going out, on euery garment vve put on, at our sitting dovvne to the table, When vve goe to bed, or sit dovvne to rest; briefly, vvhen vve doe any thing vvhatsoeuer*, and 5. *Hyppolite* saith: *That Antechrist*

techriſt vvill marke thoſe that followv him in the right hand & foreheads. leaſt that vvith this right hand they ſhould make the ſigne of the Croſſe on their foreheads, on the ſea, the aire, and the ſunne, &c. S. Athanaſius, in the life of S. *Antony* ſaith, at he vvas vvont to ſay to his diſciples. *When you ſee the deuills, arme your ſelues, and your houſe vvith the ſigne of the Croſſe*: And S. *Cyrill* Catech. 4. aduiſeth vs *to make the ſigne of the Croſſe in eating or drinking, in ſtanding or ſitting, in talking or vvalking, in all our affaire or buſineſſes*: And Sainct *Hierome* Ep. ad Euſtoc: hath the ſame, vvith many others: vvhereof S. *Auguſtine* giueth an ample reaſon ſer. 182. *de temp.* ſaying: *Nothing is ſanctified vvithout the Croſſe, yea in all the Sacraments of the Church vve make the ſigne of the Croſſe, the Sacrifice of Chriſts body by the ſigne of the Croſſe, the Font of Baptiſme by the ſigne of the Croſſe: the Prieſts doe take orders in the ſigne of the Croſſe, &c. briefly, all that is ſanctified, is by the ſigne of the Croſſe, vvith the inuocation of the name of Ieſus*: And S. *Martin* addeth another reaſon,

reaſon, vvitneſſe S. *Sulpice* in his life: *without Cuyraces, Without head-peece, I vvill boldly breake the ſquadrons of my enemies, ſo that I be armed vvith the ſigne of the Croſſe of Ieſus Chriſt*: And *Iames* the Deacon ſaith, in the life of S. *Pelagius* *againſt aſſaults of the deuill, ſigne thy ſelfe vvith the ſigne of the Croſſe, and renounce him as* S. *Pelagius did in his life, and he vvill appeare no more*: which made *Caſſiodore* in *Pſalm.* 4. to ſay; that *the Croſſe is the ſafeguard of the humble, the ouerſion of the proud, the victorie of Ieſus Chriſt, the perdition of the deuill, the deſtruction of hell, the death of Infidels, and the life of the Iuſt.* And hence it is, that the holy Religious (ſucceſſours of *Ieſus Chriſt*, and his Apoſtles) béing deſirous to keepe ſome exteriour ſigne of the memorie of the Paſſion, vvhich ought to be engrauen interiourly in their ſoules, haue taken ſome repreſentatiõ of the Croſſe of Chriſt, either in their habits (as is ſaid before of S. *Francis*) or in ſome other marke thereof; and thereby ſome haue honoured one thing of the Paſſion, ſome another,

ther, but the bands vvhich haue faſtened and mortified the precious members of our Sauiour, did fall to the lot, portion, and choiſe of S. *Francis* for to renevv and continue the memorie of the loue vvhich our Mediator did beare vnto vs, and of the cruell death he ſuffered for vs, but eſpecially in the remembrance that our Sauiour vvas bound and tyed vvith rude and ſhamefull bands, to vntye the knot of our ſinnes, and to giue vs the libertie of the ſonnes of God.

Other Saints, Patrons, and Founders of Religious and Regular liues, did gird themſelues vvith girdles made of leather, or vvooll, to ſignifie the mortification and ſimplicitie of their life and actions; but the poore ſeruant of *Chriſt Ieſus*, amongſt all others, vvould take a Cord for his girdle, in honour and memorie of the Paſſion of his deare Maſter, vvhich vvas begunne, continued, & finished, vvith Cords and bands; for vvhen he vvas taken in the garden of *Oliues*, the Scripture ſaith, that the Ievves bound him vvith Cords, and ſo being charged

charged vvith bands he vvas presented to the high Prieſt *Annas*, vvho ſent him bound vvith Cords & fetters to *Caiphas*, vvho binding him againe, they preſented him to *Pilate*, vvho ſent him to *Herode* in the ſame mâner; but *Herode* mocking and deriding him, ſent him backe to *Pilate*, vvho cauſed him to be faſtened, vvith Cords to a Pillar, there to be cruelly vvhipt and ſcourged. Finally, this Innocent lambe, bound with the ſame Cords, now vvas all imbued and purpled vvith his moſt precious bloud, was lead to the Mount *Caluarie*, there to be immolated and ſacrificed for vs, ſo that of all the inſtruments of the Paſſion of our Sauiour, there is none that ſo entirely and vniuerſally repreſenteth it vnto vs, as the bands and Cords vvhich he vvould alvvayes haue as an inſeparable companion in all his dolours, which cannot be ſaid of the Croſſe, of the Crovvne of Thornes, of the vvhippings, ſpittings, Gall, or ſuch like; all vvhich vvere giuen him in ſome particular place, and by particular perſons, but the Cord and bands

haue

haue alvvayes accompanyed him, in vvhat ſtate or place ſoeuer, or before vvhat perſon ſoeuer he vvas to be found, in this ſad and dolefull day; vvhich is the reaſon (as the Seraphicall Doctor S. *Bonauenture* affirmeth in his expoſition of the rule) vvhy Sainct *Francis* tooke the Cord for his girdle. To this end the forecited S. *Elzear* did weare the Cord, *as a ſecret memoriall of Chriſts vvounds*: and in like manner Bleſſed S. *Clare* vvas accuſtomed to vveare on her naked flesh, *a girdle of thirteene knots for ſecret memory of the vvounds and dolours of our Redeemer Ieſus Chriſt*. Whence in the prayer of the forementioned benediction of the Cord, it is ſaid. *Almighty and euerlaſting God, vvho that thou mighteſt looſen thy beuadē ſeruants, vvouldeſt haue thy only begotten ſonne, to be beund vvith Cords: bleſſe vve beſeech thee theſe Cords: that thoſe vvho vvill gird themſelues vvith theſe penitentiall Bands, may alvvayes be mindfull of the Bands of thy ſonne our Lord Ieſus Chriſt &c.*

of

Of the deuotion that the faithfull beare to the Cord of S. Francis.

CHAP. 5.

THe veſſell of election, Saint *Paul*, doth freely confeſſe himſelfe Epheſ. 3. *the priſoner of Ieſus Chriſt, for the Gentils*, and that for the *hope of Iſrael, he vvas compaſſed vvith a chaine*: vvherin, as he teacheth, *Epheſ. 6. He vvas a legate* of the Goſpell: vvhich made him exhort the Coloſſians chap. 4. *to be mindfull of his Bands*, & 1. Tim. 1. *not to be aſhamed of his chaines*: wherefore the ſouueraigne Biſhops haue had great reuerence and honour to the chaines vvhich had pinched and bruiſed the members of the Apoſtles and Martyrs. S. *Gregorie* (who vvas in the yeare 616.) ſent for great raritie, to the Princes and Kings of his time, part of the chaines of the holy Apoſtles *S. Peter* and S. *Paul*: for he ſent to the Empreſſe *Conſtantia* part of the Chaines that vvere faſtened to S. *Pauls* necke, and hands whereby (as he ſaith) many

many miracles were wrought. The like he did to *Childebert*, King of France, and to *Richaredus*, King of the Visigoths: The ancient Christians did with great reuerence goe to kisse the bands and fetters of the Martyrs, witnesse *Tertullian. l. 2. ad uxor*: and diuers others; but S. *Chrisostome* shall serue for all. who in *Ephes. 4. serm. 8.* saith, That *there is nothing so magnificent and excellent, as to be prisoner for Iesus-Christ, and as the chaines by the sacred hands which they haue enuironed. It is greater renowne to be bound with manicles, and to be shackled for Iesus Christ, than to be an Apostle, or Doctor, or Euangelist.* And beneath he saith. *The bright and shining crowne of precious stones, doth not make the head it crowneth so honourable, as the yron chayne that is borne for Iesus Christ.* And farther downe, he saith: *If any one should giue me in possession the whole heauen, and the choise of this chaine, I had rather choose that chaine: Moreouer, if I should faile to be with the Angels in heauen, or with Paul the Prisonner, certainely I should choose to be*

in

in prison: If any one should set me in the number and ranck of the celestiall powers, who are about and neare the heauenly Throne, or bind me with Cords, I had rather be bound: There is nothing more happy than the chaine: I would desire to be now in those places, where (they say) those chaines and bands are: I should desire to see those chaines which the Deuills feare and abhorre, but the Angels honour. I cannot assure my selfe that Saint Paul was so happy in that he was carried & rapt to the third heauē, as in that he was cast into prison. I doe not esteeme him so much for that he hath heard those ineffable words, which he could not explicate, as for that he hath endured the streight passage of the Cords and bands. And a little after; *O happy bands! O happy hands, which this chaine hath adorned! The hands of S. Paul were not so excellent when he straightened the lame at Lystra, Act. 14. as when they were loaden with fetters and bands. If I should haue met them in those times I would embrace them & put them in my breasts: I would not grudge to kisse the hands which were found worthy to be bound*

bound for my Lord. If any one should giue me powuer to raise the dead, I would not preferre it before those chaines. And if the care and the affaire of the Church would permit me, and that I were able of body, I would expect nothing for to vndergoe this holy peregrination, only for to see the chaines and the prison where he was bound. Rabilas Patriarke of Antioche, as *Suidas* affirmeth, desired that the Iron of his hands & feet might be buried with his body, saying; *That one day they would serue him for an ornament.* But the bands and Cords which haue touched the holy and sacred flesh of *Iesus Christ*, are much more precious and honourable, and therfore this Euangelicall Seraphin, this crucified Angell, Image, Imitator and Standard-beater of our Sauiour, iustly hath raised vp this part of the Armes of the Passion, girding his body with a rude and grosse Cord; for as *with the heart we beleeue vnto Iustice: but with the mouth Confession is made to salvation*, Rom. 10. euen so, by this exteriour signe, he would confesse the affection and deuotion

uotion he did beare vnto him, imbracing his bands, vvhich he gaue to all his children, and to all the vvorld, to vveare in memorie of his Paſſion, teaching that no man ought to blush or to be ashamed to vveare this Cord, ſith our Sauiour hath vvorne ſuch for our ſakes: For although this Cord ſeemeth vile and contemptible, notvvithſtanding in regard of the bands of our Sauiour, vvhich it repreſenteth, it is vvorthy of all honour and reuerence: ſo *S. Antony* the Hermite did reuerence *S. Paul* the Hermits vveed, made of the palmetree leaues, and did vveare it on the principall and moſt ſolemne feaſts: And *S. Hierome* ſaith; That he had rather chooſe it, than the royall purple; not for any other reſpect than for that it vvas ſo holy a mans. The faithfull people vvere no leſſe deuout to our Seraphicall Father, for happy vvere thoſe that could get any part of his habit, or of any thing that he had, vvhich they kept vvith great faith and confidence; neither did their hope faile them, as may be ſeen by many examples: as by that of his haire,

haire, that ioyned a vvall that vvas cleft to the ground, leauing it fast and sound vvithout any signe of the breach; of his nailes, vvherby many did auoid temptations: of his spittle, vvherby a maide recouered her sight; of the vvater, vvherein he had washed his hands, vvhereby many beasts vvere cured by drinc king thereof: but especially by the Cord; for by placing a peece of the Cord that S. *Francis* did vveare, on a vvoman in childbearing being in eminent perill, she vvas safely deliuered, vvhich miracle encreased the deuotion that the people had to the Cord, after the example of the glorious Father *saint Dominick* Founder of the holy Order of Preachers; vvho vvas very familiar vvith *Saint Francis*, and one day after much spirituall discourse concerning their holy Orders, he demanded of him the girdle vvhich he did vveare, vvhich after many humble denyals he obtained and euer after did vveare vvith great deuotion and reuerence vnder his habit; by vvhose example, as well for the loue they did beare to the

Saint,

Saint, esteeming him as an Angell on earth, as also for that therein they liuely beheld the bāds of our Sauiour, each one did prosecute it vvith great deuotion, and did flocke to him in great number, of all qualities, sexes conditions, & ages, men & vvomen, Clergy and layitie, married & single, noble and poore, citizens & payſants, Pope *Gregorie* the 9. and Pope *Martin* the 4. did not only vveare the Cord priuately but also dyed in the habit of the Frier Minors; the like 4. others haue done with the publike profession of their Rule; thereby adorning their triple crownes with the poore Cords of *S. Francis*, chooſing to ca ry the heavy burden of their vveightie charge, being cladde in a poor and contemptible manner; vvell knovving, that although vaine worldlings laugh and deſpiſe ſuch baſeneſſe (as they terme it) yet there is nothing more pleaſing to God, than an humble ſpirit, vvhich this poore habit neceſſarily requires. The example of *Heraclius* may confirme this, vvho could not carry the Croſſe of our Sa-

Sauiour vnto the Mount *Caluarie*, vntill such time as by the aduice and counsell of the Bishop he put off his triumphant apparel and put on poore & course garments, going barefoote, and so finished the rest of his vvay vvith as much facilitie, as humilitie: vvhereby God did manifest the saying of the Apostle 1. Cor. 1. that he *hath chosen the base things of this vvorld, & the contemptible*: vvhich made Cardinall *de Treio*, in his Epistle before the vvorke of S *Francis*, to say; That it did not vnbesee me the royal purple to vveare the Cord of S. *Francis*: S. *Lewis* King of *France*: S. *Elizabeth* Queene of *Hungarie*, vvith many other Kings and Queenes, Dukes and Dutchesses, Princes, and other of inferiour degree; haue girded themselues vvith it; in so much that *Cornelius Mussius* saith; That there is no nation that doth not receiue & honour this Cord, glorying vvith S. *Paul* in the bands of our Sauiour. In Consideration vvherof the Popes haue erected a Confraternitie, for the continuation of this deuotion, annexing many particular acts of deuotion,

XUM

uotion, as Processions and such like, granting many Indulgences, Graces and Priuiledges to those that shall weare this holy girdle or Cord, which hath taken such effect, and so good successe, that now there is scarce any towne wherein this Confraternitie is not established, to the great comfort of many, and encrease of deuotion. Now that the faithfull may reape the benefit of this Arch-confraternitie, it shall not be amisse to set downe what Confraternities are, and after to shew how Pope *Sixtus V.* hath ordayned this Confraternitie; & lastly, to shew the fruit, benefit, and effects thereof.

Of Confraternitie in generall.

CHAP. 6.

IT was not the least part of the wisdome of the Grecians, that they ordayned and erected publike schooles and Academies, for the education of their youth in learning and

and science, and for their better information and instruction in vertue and pietie, and to extirpate vice and errours out of their mindes; vvhich made *Moses* to institute in euery Citie Sinagogues, vvhere the people assembled together, might be instructed in the lavv: and *Iosaphat* sent learned men through all *Iudea*, to teach the people in their Sinagogues: and the most vvise *Esdras* after his returne from Captiuitie, restored these Sinagogues or assemblies, vvell considering that vvithout erudition & instruction, sincere Religion, and the true vvorship of God could not be cõserued. Which many Princes and Prelats haue obserued, ordayning Academies, and publicke schooles: for although that by priuate and particular study & industry, one may attaine to some meane knowledge & apparant science; yet they can neuer attaine to that perfect knowledge & science vvhich is to be had in these publicke schooles and Academies, vvhere the sluggish are animated and prouoked by the diligent and laborious; the

ignorant and ſimple reape profit by the learned, & vvhere each one doth incite, and (as it vvere) vvhet and egge on each other, by a certaine ſecret emulation to excell one another. In like manner, although each one may by priuate practiſe learne to manage his armour, to handle and vſe his vveapons, yet all politicke Commonvveales haue prudently ordayned common aſſemblies & publicke exerciſes, to inſtruct each one in militarie affaires, and to animate them to fight for their country; the fruits vvhereof they dayly experience. Our holy mother the Church hath piouſly imitated this vvorldly prudence, for ſhe is not content to haue her faithfull children nurtured in pietie and deuotion, in priuate houſes, and by the inſtructions of priuate, and particular perſons; but hath alſo inſtituted publicke exerciſes, as preachings and catechiſmes to enlighten their vnderſtandings in the miſteries of the faith, to teach them the Commandements of God, and his Church, and to ſhevv them hovv they are to pray, vvhat to doe,

doe, and vvhat to shunne. This exercise, as very necessarie, is commended vnto all Pastors, by the holy Councell of *Trent*, sess. 25. vvarranted by the Apostle S *Paul* 1. *Cor.* 14 and more expressely *Gal.* 6. vvhich practise hath continued from age to age, vntill these our times; for S. *Cyrill* of *Hierusalem*, and S. *Augustine* haue vvritten vvhole treatises thereof, and S. *Gregorie of Nice* made an Oration of it, and S. *Hierome Epist. ad Latam. c.* 7. more esteemed to catechise a little girle, vvhich ought to be the seruant of *Iesus Christ*, than to be Tutor to the greatest Monarch of the vvorld; and S. *Vincent Ferriere* of the Order of S. *Dominicke* vvas of the same opinion. Finally S. *Ignatius*, founder of the Society of *Iesus*, vvhen he vvas Generall of his Order, did vvith great deuotion exercise it Neither is it vvithout fruit: for thereby the Father of the familie is discharged of his duty: Secondly, thereby the parēts take great pleasure in their children; for as it is a faire thing to see a garden filled vvith flovvers; so it is a most pleasant thing

to see children vvel instructed and abounding in vertue. 3. The parents are honoured according as they are taught in the Commandements. 4. The domestiques are in peace. 5. God doth blesse the familie that is wel instructed, as is to be seene in *Abraham*. 6. It is profitable to all common-vveales in generall, for it banisheth heresies, magicke, sorcerie, and superstition, for there is no more pregnant reason, vvherefore in all parts there are so many sorcerers, so many Atheists and heretikes, than that the inhabitants of those places haue not beene instructed in their youth in the Christian doctrine. 7. It sheweth the deformitie and dammage of vice and sinne, to auoid them, and the beauty and profit of vertues, to embrace them Finally, it is so necessarie for all sorts of persons, that without it, little fruit is to be expected. Moreouer, as the Church hath commanded this exercise, so shee hath ordained & prouided diuers meanes to accomplish in vvorke, vvhat they heare in vvords: and to this end hath erected &

ordayned diuers Confraternities, Sodalities, and Congregations to the honour of God, of the Passion, of the holy name of *Iesus*, of our B. Lady, of diuers sorts, and of other Saincts; to the end, that by the common & publike obseruation of certaine pious and spirituall exercises, they might tend to a spirituall life, and encrease of perfection: so that although each one in particular within his oratorie may practise deuotion, and tread the path way to Paradise, yet they cannot doe it with such facilitie, securitie, & liuely confidence, as in ioyning, & enrolling themselues in these holy Confraternities and Academies of deuotion, where the vertue, good example, and feruour of the one, inflameth the other, and redoubleth their courage euery day to doe better and better. For amongst other benefits that redound to vs by these holy Confraternities, the mutuall prouocation of each other to the workes of piety & loue, is one; for it much auaileth to pietie and deuotion, to heare the admonishments of others: as the wise man teacheth vs

saying: Eccl. 4. *It is better that twoo be together, than one*: vvherein he commendeth the Societie, Communió, & Confraternitie of men: because, saith he, *they haue profit of their Societie*, in that they communicate to each other their spirituall goods, to vvit, their merits & prayers, as hereafter shalbe declared: and *if one fall* into any lewd course of life, *he shall be stayed vp of the other*, vvho shall helpe him both by vvord and deed: but *vvoe and sorrovv to him that is alone*, that hath not societie or friendship vvith others, because *vvhen he falleth, he hath none to helpe him*, none to assist him. And *if twoo sleepe together* in vnitie and association, *they shall vvarme each other*, vvith the fire of charitie and loue; and *if a man preuaile against one*, if the subtile enemie shall ouercome one by his temptations, *twoo vvill resist him*, by the helpe, example, and prayers of the other so that they together vvill vanquish him; and the rather if it be *a triple Cord*; if there be many such societie is hardly broken: for by hovv much more there are conioyned in charitie,

charitie, by ſo much ſtronger they are: and therefore the ſame vvise man Prou. 18 ſaith: *A Brother that is holpen of a brother, is as a ſtrong Citie:* a Congregation, Confraternitie, or Sodalitie of men, agreeing together, is vvell fenced against all inuaſions; for as corporall Brethren, liuing in vnitie & peace, doe much aduance their familie: ſo ſpirituall Brethren, ioyned in charitie & deuotion, doe ſtrengthen and corroborate each other, to the great aduancement of Chriſtian perfection: vvhich the Royall Prophet vvell vnderſtood, vvhen he ſaid, *Pſal. 133. Behold how good, & how pleaſant a thing it is, for Brethren to dvvell in one:* As if he ſhould ſay, that concord and vnion (eſpecially in ſpirituall things) is both good and pleaſant, & needeth no other proofe, but only to conſider and behold the manifold fruit thereof in euery Communitie & Confraternitie, vvhereof ſome are ordained to vvorkes of mercy & pietie, ſome to acts of diſcipline, as to vvatchings, pilgrimages, faſtings, and ſuch like; ſome to contemplation & prayer

some to workes of Charity, and such like; alwayes to most pious ends, with infinite fruit: for the vnion of spirituall Brethren, is, *as the dew of Hermon, which runneth downe vpon Mount Sion*: that is, as the dew of *Mount Hermon* which is perpetually couered with snow, that falleth from the heauens, thence descēding, refresheth and fructifieth the hill of *Sion*: so mutuall concord, and fraternall charitie amongst the faithfull, nourisheth each one, maketh them fruitfull in all good workes, *because there hath our Lord commanded blessing, and life, euen for euer*; For where there is vnitie, there is aboundance of grace: & no wonder, for according to *S. Iohn*, *If we loue one another, God abideth in vs, for God is charitie: and he that abideth in charitie* (which is required of the brethren of all Cōfraternities, if they will liue according to their institution) *abideth in God, & God in him.*

This charitie is the band and vnion of all Confraternities, the foundation of peace, and the key of saluation; for according to *Nauarre*, and other Authors

Authors, a Confraternitie is no other thing, but a fraternall societie & coniunction of two, or more, liuing vnder one lavv: or according to the common vse of Christians, vovv a dayes, it is a Societie of some faithfull Christians, cõsenting together in obliging themselues, out of charitie and deuotion, to performe certaine pious vvorkes of Christian Religion and pietie, at certaine times cõuenient. So that a Confraternitie (as *Siluester* teacheth) alvvayes importeth a mutuall vnion of loue, and consequently in those things that loue and Charitie require: such vvas the mutuall loue of the Christiãs, in the time of the Apostles. Act. 4. 32. *The multitude of beleeuers had one heart, and one soule*, because they did liue in perfect amitie, and *all things vvere common vnto them, but diuiding to euery one, according as euery one had need*, each one seeking to fulfill the vvill of God, being all gouerned by the selfe same spirit; vvhich (according to the Psalmist) *maketh men to inhabite of one manner in a house*, that is, in vnitie of faith and manners, vnder one

one preſcript and forme of liuing; vvhich made the Chriſtians in the Apoſtles times (as vvitneſſeth *Baronius tom. 1. fol. 309.*) to call each other Brother; and from thence their aſſemblies vvere called Fraternities; which *S. Ambroſe* calleth the Fraternitie of Chriſt, ſaying. *The Fraternitie vvhich is founded on Ieſus Chriſt, is much more firme, than that vvhich is of fleſh and blond; the carnall Fraternitie maketh vs alike in body, but the ſpiritual, maketh vs alike in heart and ſoule.* And S. *Auguſtine* ſaith, *that the Fraternitie of Chriſt is better than that of blond, for this is accompanyed very often vvith enmity, but the other is peaceable, vvithout intermiſſion, this diuideth the common things vvith emulation, the other doth communicate them vvith gratulation.* And *Tertullian* before either of them, anſvvering to the Gentiles that ſeemed to be ſcandalized at it (as perhaps our pretended reformers are) he ſaith: I thinke they are ſcandalized for no other reaſon at our calling of each other brother, but for that vvith them euery name of loue ſauoureth

of

of affection: but vve are also your brethren by right of nature, of one mother; although yee are scarce men, because euill brethren. But by hovv much more vvorthily are they called and esteemed brethren, vvho doe acknowledge one Father, which is God, vvho haue drunke the same spirit of sanctitie, &c. And that these Sodalities and Confraternities haue been very ancient, may be gathered from that vvhich *Baronius tom.* 2. *fol.* 4. citeth out of *Plinius*, who by his letters l. 10. ep. 97. doth giue the Emperour *Trajane* to vnderstand, that according to his edict he had forbidden all their Colledges and Sodalities: And *Constantine*, as the same *Baronius* tom. 3. fol. 399 testifieth out of *Iustin*, *in Novel Const.* 49. ordayned a kinde of Sodalitie for the burial of the dead, giuing to those of the said Sodalitie, diuers priuiledges & liberties: And the Emperour *Anastasius* gaue rents thereto. & this vvas called, the *Confraternitie of the Dead*; no lesse pious thã necessarie, instituted in the yeare 336. In the yeare 984. there vvas instituted a Sodalitie

dalitie of Priests and Bishops, where-by they were obliged to say some Masses after the death of any of the Sodalitie, whereto they did sweare, with deepe imprecations, to those that should infringe their ordination; see *Bar to.* 11. on the aforesaid year. S. *Dominicke* who died in the yeare 1221 (as it is commonly said) instituted the Sodalitie of the Rosarie: we reade also in the Chronicles of the Frier *Minors*, that in the time of Saint *Francis* (or neare there about) a certaine Religious Priest, in the Conuent of the Citie of *Mans*, one day celebrating, did receiue a spider that fell into the consecrated Chalice, without any detriment, which made the people of that towne to gather together, with great deuotion, to the Altar whereon this Religious did celebrate; and thereupon was erected a *Confraternitie of the B. Sacrament*, which hath bene since imitated in diuers other Cities and townes of France, and other places. And S. *Antony of Padua*, who dyed in the yeare 1233. hauing made diuers pious ser-

mons,

mons, much mouing to repentance, did so penetrate the hearts and consciences of his auditorie, that men in great multitudes did gather together, and going in procession-vvise; and singing Canticles and praises to God, did cruelly vvhip themselues: and thence forward that laudable custome tooke so good effect from so vvorthy an Author, that it encreased daily, & is most exactly obserued at this day in all parts of Italie, and else vvhere: for on certaine dayes the deuout penitents doe come together to pray, bringing Priests along vvith them, vvho celebrate Masse, and doe goe orderly in publike supplications, for the most part couered with sackcloth, and doe beate them selues with whips and scourges, striking the bare and torne backe, as true penitents ought to doe; vvhence they are called Niniuites, because they endeauour to pacifie God after the same manner as the Niniuites did: Thus farre out of R. F. *Sedulius* in his Comments on the life of S. *Antonie*, and S. *Bonauenture* vvho in the yeare 1273. did piously

or laine the Societie or Confraternitie of *Confalonis* (as they call it) vvhereto he preſcribed a certaine forme of praying, and preaching in the honour of our B. Lady. And *Surius* in the life of S. *Bernardine* (vvho died in the yeare 1444.) ſaith, that he being but a youth vvould be enrolled in the Sodalitie called the Confraternitie of the Diſciplinates of our B. Lady; vvhereby is manifeſt that ſuch a Sodalitie vvas extant there before. Finaly, to be breife, the continuall practiſe of the Church, in almoſt innumerable Sodalities and Confraternities, doth ſufficiently vvarrant them; and the Councell of *Trent* having prudently commended the care of them to the Bishops, *ſeſſ.* 22. *c.* 8. & 9 doth confirme them, and the marvellous encreaſe of deuotion in the faithfull, the great ſpirituall profit they produce, the augumentation of merit vvhich they yeeld, the good example, certaine communication of prayers, Indulgences, and ſuffrages for the dead, vvhich are found in theſe Sodalities and Confraternities, doth commend them to Chriſtians.

Christians. Let vs therefore hearken vnto the voice of the Spouse. *Cant. 1. Goe forth and follow after the steps of the flockes, and feede the kids, beside the tabernacles of the pastours*: which *Nicolaus de Lira*, a Frier Minor (and Glory of our nation) expoundeth, saying: *Goe forth*, that is, goe forth from the societie and familiaritie of Idolaters: for it is written Prou. 13. *He that walketh with the wise, shall be wise: a friend of fooles shall be made like. Follow the steps*; that is, the simple beleeuers; such were *Abel, Seth, Enoch, Noe*, and the like, *and feed the kids*; that is, the infirme of thy people. Besides *the tabernacles of the Pastours*, that is, according to the documents of the Patriarkes, as if he should say; Let vs forsake the conuersation of the world, full of mischiefe and malice, let vs not liue any more according to the flesh, but, let vs follow the example of those holy founders of these spirituall Sodalities and Confraternities, let vs feed the poore, by pious workes, and helpe distressed on all occasions; let vs be mind-

mindfull of the ſoules in purgatory, that vnceſſantly cry for our helps, ſaying, Iob. 19. *Haue mercy vpon mee, haue mercy vpon mee, at leaſt you my friends, becauſe the hand of our Lord hath touched me.* To vvhich end let vs obſerue the precepts and rules that are giuen vnto vs. Theſe Confraternities are, Cant. 6. as armies of camps ſet in array, in the vnitie of Charitie and loue, vnder the conduct of the holy Ghoſt, going forth in good order, to fight againſt the World, the flesh, and the deuill; going forth, *as it vvere, one man*, 1. Reg. 11. that is, in one heart and minde, all vvith the ſame reſolution and courage. Gen. 28. *Indeed our Lord is in this place*; in ſuch Confraternities, as he himſelfe teſtifieth. Mat. 18. *Where there are two or three gathered together in my name, there am I in the middeſt of them: to grant them vvhat they ſhall aske.* In vvhich vvords is directly contayned an irrefragable approbation of ſuch Sodalities and Confraternities, together vvith a promiſe to heare them in all things they ſhall aske: the fruicts hereof are

innumerable; for vvhat encreaſe of deuotion, vvhat mortification, vvhat charitable offices towards the poore, vvhat honeſt conuerſation, what comfort to the diſtreſſed, vvhat vertuous emulation, vvhat frequent confeſſions and communications, vvhat deuout aſſiſtance at the Maſſe, vvhat reuerence to pious things, vvhat labours for the ſaluation of ſoules, what good examples, vvhat faſting, prayers, and almes, vvhat releaſing of priſoners, viſiting of the ſicke, theſe holy Confraternities haue produced, none but he that is vvilfully blind, can be ignorant of: But let vs novv come to our purpoſe.

Of the Confraternitie of the Cord, Hovv, and vvhen it vvas erected.

CHAP. 7.

THe great deuotion of the faithfull people to the Cord of the Seraphicall Father *S. Francis*, begun by *Saint Dominicke* continuing and en-

encraasing vvonderfully from age to age, hath bene approued by many of the soueraigne Bishops, namely, *Iulius* 2. & *Leo* the 10. some say *Vrbane* the 5. vvho haue annexed thereunto many indulgences, as may be gathered out of the grant that Pope Leo gaue to those that did enrolle themselues in the Confraternitie of the Immaculate Conception cited by the R. Father *Emanuel Roderiques*, in his collection of the Popes Bulles, amongst the *oracula viuæ vocis n.* 43. and in the first Tome of his Regular questions qu. 55. ar. 4. vvhere he quoteth the supplement of *Firmamensis* 3. *ordin. fol.* 61. *Con.* 189. Pope *Leo* the 10. granted to the men that did carry the Image of the Immaculate Conception of our B. Lady, and to the vvomen that did vveare the Capitular of the same, the graces and indulgences vvhich those vvho vveare the Cord of the Frier Minors, doe or may gaine. Whereby it is manifest, that diuers Indulgences had beene formerly giuen to those that deuoutly did vveare the Cord. Moreouer, the said Pope had giuen leaue to the Frier Minors

Minors to distribute and communicate the said Cord to seculars and Religious, of vvhat sort soeuer, and to all Ecclesiasticall persons, vvho out of singular deuotion did desire to imitate the glorious Father *Saint Francis*. Pope *Sixtus* 5. of happy memorie, not content only to augment and multiplie the Indulgences, and graces granted by his predecessors, in fauour of those vvho did vveare the Cord in the honour of *S. Francis*, but out of his ovvne proper motion, (not being consulted, demanded, or entreated by any person) did piously erect this long accustomed deuotion to a Confraternitie, by the name of the Arch-confraternitie of Cordeliers, or such as vveare the Cord in the honour of *Saint Francis*; and therefore this Confraternitie is ordinarily called the Confraternitie of the Cord or girdle of *Saint Francis*, because instituted and ordayned for the honour, and in imitation of *Saint Francis*: so that although this Confraternitie hath diuers pious ends, as are to be seene in the Popes Bull here ensuing, yet the principal is, that afore-

said,

ſaid. Now as for the honour of Saints, all Catholiques doe knovv it to be pious and profitable, and the ancient cuſtome of the Church euen from the Apoſtles times doth vvarrant it; for *Euſebius* of *Alexandria, hom. de San. col.* ſaith, *For this cauſe vve are commanded to celebrate the memorie of Saints, to the end that receiuing the hymnes & vnderſtanding our prayſes, they pray to God for vs. Euſeb. l. 3 præm. 76.* ſaith; We, honour the ſouldiers of true pietie as Gods moſt louing friends, *Theodoretus* l. 8 ad Græcos, God hath depriued your Gods of their glorie, and giuen their honour to his Martyrs. And *Saint Ambroſe* ſer. 6. He honoureth Chriſt, who honoureth his Martyrs, & he deſpiſeth Chriſt, who deſpiſeth his Martyrs, S. *Auguſtine ſerm. de SS. Petr. & Paul.* The multitude of the Gentiles doth novv adore, vvith bended knees, moſt bleſſed *Peter* the fisherman. And to omit other authorities, as being to be found in all bookes of Controuerſies, the Pſalmiſt Pſalm. 138. vvill confirme all. When he ſaith; *To mee thy friends, O God, are become honourable exceedingly,* thou

thou haſt made thy Saints to be honoured through the vvhole vvorld. And *Pſal.* 149. *The Saints ſhall reioyce in glorie* that is giuen them on earth, and *they ſhall be ioyfull in their beds of eternall reſt*: vvherfore let *vs praiſe our Lord*, in his holy ones and imitate their holy ſtepps; for to this end vve honour and pray to the Saints; vvitneſſe S. *Deniſe l.* 5. *ecl. Hier. c.* 7. He that demandeth (ſaith he) the interceſſions of Saints, and vvill not imitate their holy vvorks, is like to one that pluketh out his eies, and yet vvould be participant of the Sunne-beames. And S. *Baſil. or. in S. Mam.* ſaith; The Church by honouring thoſe that haue gone before, encourageth thoſe that come after, to vvit, to imitate their holy ſteps. And our holy mother the Church often prayeth to that effect, ſaying: O *God, grant mercifully, that in vvhoſe merits vve are reioyced, by their example; vve may be inflamed*: And in another prayer; *Grant, that vvhoſe birth day vve celebrate, his actions alſo vve may imitate*: And in another prayer; *Grant that vve may come to thee by ſteps of*

their

their imitation. From all vvhich I inferre, that the Brethren of this Confraternitie ought not so much to honour this Saint in this Cord, as imitate him in the intentions that he had in vvearing therof; vvhich, as is before said, vvas to represent vnto him the Passion of our Sauiour. Hence it is that S. *Francis* may be vvell said to haue beene not only the beginner of this deuotion, but also to haue beene a Brother of this Sodalitie; which, according to the precedents, is properly the Confraternitie of the Passion; for such vvas the intention of the holy Father, such is the intention of all Frier Minors that vveare the Girdle: and finally, such is the vltimate end of the Cord; as is manifest in the ensuing Bull And this is the reason vvhy I rather called it the Cord of the Passion, (imitating herein many of our Authors that haue vvritten of this subiect, but especially the Father *Boucher* Preacher to the Queene of France, vvho made a booke thereof, vnder the title of *the Arch-confraternitie of the Cord of the Passion.*

Neither

Neither may it seeme strange vvhen as there is also a Confraternitie erected in the Order of *Saint Augustine*, vvhich goeth vnder the name of the Confraternitie of the Girdle of *Saint Augustine*; vvhereas the true intent of the Confraternitie is a peculiar seruice of our B. Lady: So the Order of Frier Minors is called the Order of S. *Francis*; vvheras, according to all truth, it is no other than vvhat the Gospell affordeth vnto vs, and consequently is Christs Order, or, an Euangelicall Order, as perhaps hereafter vve vvill shevv more at large. From vvhence vve may gather the dignitie of this Confraternitie: Other Confraternities are founded on the intercession and merits of Saints, in vvhose honour they are erected, but this is erected and ordayned in the memorie and honour of the Passion of Iesus Christ, vvho is the holy of holyes, and vvhose merits are infinite; vvhereby the prophecy of King *Dauid*, is verified, for, speaking in the person of Christ, he saith; That the Cords and bands of his death and Passion are finally

nally to become glorious, *Psalm.* 15. *Cords are fallen to me in goodly places*, sith that so many Kings and Queenes, Princes and Princesses, Lords and Ladies, together with an infinite number of all sorts, through singular deuotion, doe vveare these little Cords in memorie & honour of the bands wherevvith he vvas bound, in the time of his Passion, to giue vs life and libertie. If the schollers of *Pythagoras* did carry his image hanging at their necks, in memorie of the great good he had done them, how much more ought we to vse all meanes possible to conserue in our mindes the greatest good that man kind could expect. If *Iacob*, *Gen.* 28 erected a stone for a title, or memory of the Apparition of an Angell, hovv much more ought vvee to erect a title or memorie of the Passion, vvherein *Tit.* 3. the *benignitie and kindnesse of our Sauiour God towards man, appeared*. If the said Patriarke in testimonie of the league made betvvene *Laban* & him, *Gen.* 31. erected a stone in title or memorie thereof; hovv much more ought vve to erect a title

of remembrance of the league that God hath made vvith vs, by vertue of this Passion? for 2. *Cor.* 5. 18. *He hath reconciled vs to him by Christ*: to wit, by his Passion, and *hath giuen vs the ministerie of reconciliation*. If God commanded the children of Israel to celebrate the yearly memorie of their deliuerie out of Egipt, Deut. 16. hovv much more ought vve to celebrate our deliuerie frō the slauerie of sinne, and to reioyce because vve are to enioy the land of the liuing, the land of eternall promise? If our Lord Commanded *Iosue* to take twelue stones from the bottome of Iordan, in memorie of the children of Israels passage: hovv much more ought vve to vse some signe, in remembrance of our most happy passage through the vvaters of iniquitie, wherein we were drovvned, but novv deliuered by the Passion of our Sauiour? Finally, if King *Salomon* ordayned a yearely commemoration of the dedication of the Tēple; hovv much more ought vve to celebrate, vvith a continuall and incessant remembrance, the dedication

of our ſoules? vvhich by this moſt ſacred Paſſion are become Temples of the liuing God. vvherein he vvill dvvell, and vvalke, and vvill be our God, and vve ſhall be his people. And therefore vvith good reaſon hath Pope *Sixtus* erected this Confraternitie, to the great encreaſe of deuotion in all faithfull people; as may be ſeene in his Bull: vvhich for the greater ſatisfaction of the curious, and comfort of the deuout, I thought good here to inſert.

The Bull of Pope Sixtus the fifth, granting to the Prelats, of the Order of S. Francis, power to erect in their Churches the Confraternitie of the Cord of S. Francis.

1. SIxtus Bishop, ſeruant of the ſeruants of God, in perpetuall memory. The moſt eminent altitude of diuine

diuine Charity & inexhausted goodneſſe of the moſt high Seraphicall loue, vvhich from eternity, and before the foundation of the vvorld loued vs vvith a perpetuall loue, and to tye vs to himſelfe, endeauoured to dravv vs in the Cords of *Adam*, that is, of Nature, Grace, and Glory; Seeing vs encompaſſed vvith the ropes of ſinne, through the fault of our firſt parents, and crying to him: *Be mercifull to the lot & Cord of thine inheritance* did, not neglect his poore captiues, but determining to bring them forth, in power, from their miſery and irons. I vvill dravv them (ſaith he) in the Cords of the ſecond *Adam*. And the faſter to binde and linke vs more firmely to himſelfe, he drew and deliuered vp, euen to the death of the Croſſe, his owne ſonne, our Redeemer, (whoſe vicegerent we are in his holy Church, his diuine grace ſo diſpoſing, though vndeſeruedly) made the ſonne of Adam, as it vvere, a Cord tvviſted vvith his Diuinity, Soule, and Flesh, and let dovvne from heauen to earth, hauing his loynes girt, all his life time, vvith

the girdle of Iuſtice, tyed inwardly vvith his onely loue, though voluntarily bound vvith the ropes of the vvicked, that ſo he might become vviſdome, Iuſtice, Sanctification, and redemption vnto vs captiues, fettered in the manicles of ſinne. Novv although the heat of ſo great charity ought to haue beene vnextinguible, yet it waxed cold, ſo that the world growing cold, and reenthraled in the bands of *Eue*, (vvhich are the concupiſcence of the fleſh, concupiſcence of the eyes, and pride of life) to inflame our hearts, the ſecond time, the Father of mercyes and of light, ſent his ſeruant *S. Francis*, and preuented him with large benediction of ſweetneſſe, that he did not onely make him famous for his merits, and prerogatiues of vertue, but renevved in his fleſh his holy ſtigmats, and many vvayes did liuely ſet forth, in him, the vvonderfull myſteries of the Croſſe, his bands, and Pouerty; ſo that Chriſt might ſay to S. *Francis*: Thou haſt ſearched out my path and my Cord, and haſt foreſeene all my vvayes.

2. Whence

2. Whence it is, that through the merits of the ſaid Saint *Francis*, the Church our holy mother (amplified vvith a nevv progeny, and enriched vvith the merits, vertues, & examples of the Saints of his Order, as alſo beautified vvith very many Biſhops, Archbiſhops, Patriarks, Cardinals, Kings, and Popes,) cannot but much incline to followv the ſteps of his deuotion We like vviſe, ſith that from our infancy, vve haue euer borne ſingular deuotion tovvards the ſaid S. *Francis* (vvhich is our glory) and this deuotion hath daily, and ſtill doth vvonderfully increaſe in vs, of whoſe Cord and Habit, by the grace of God, and our ovvne free vvill, vve haue beene (according to our povver.) a ſeruant, pupill and followver, and glory that vve haue beene ſo, conſidering the deuotion of the people and inclination tovvards ſo great a man.

3. And vvith vvhat affection of zeale all the people emulate, and euery vvhere labour, at the leaſt, for the vvearing of his Cord, and, as it vvere not content, that ſo many, and

so great Christians of both sexes, haue through deuotion to so great a Father leauing the vvorld, fled to the Institutes of his three Orders, vvould all of them giue vp themselues to the deuotion, loue and imitation of Saint *Francis*.

4. Wherfore for some small requitall of our loue to so great a Father; We haue of late for the greater honour of that famous & renovvned Church, the house of the said, S. *Francis* in Assisium, of the Order of Frier Minors, called Conuentualls, in vvhich Church, vnder the high Altar, resteth the body of the said *S. Francis*, for the encrease of the diuine worship, and pious vvorks, as also the honour and reuerence of S. *Francis*, and the saluation of the faithfull soules of Christ: of our ovvne proper motion, erected &ordained an Arch-confraternitie of the faithfull of both sexes, vvho shall vveare the Cord, vsually vvorne by the Brothers of the said Order, out of their ovvne deuotion taken, and put on by the Superiours of the said Order, and shall be girt therevvith, innocating *Saint Francis* in the Church,

and

and at the foreſaid Altar.

5. And that the Brothers that vveare the Cord in the ſaid Confraternitie, may be the more encouraged vnto vvorks of piety, and for deuotions ſake, may meet togeather at the ſaid Church and Altar; We haue giuen and granted, by other our letters, to the ſaid faithfull of both ſexes, being truly penitent and confeſſed in reuerence and memory of the ſaid *S. Francis*, vvearing the Cord, vvhich ought firſt to be bleſt by the Superiours of the Order, refreshed with the holy Communion, entring into the ſaid Arch-confraternitie, at the firſt day of their entrance.

6. And at the point of their death calling vpon the name of Iesvs vvith mouth or heart, being then alſo truely penitent and confeſſed, a plenary Indulgence and remiſſion of all their ſinnes.

7. And alſo haue giuen and granted to our beloued *Clement Bontadoſius* moderne, and for the time, Generall of the ſaid Order of Frier Minors,

full and absolute power and authority, to erect and institute in any Church of the Conuentuals as of those that are called Obseruantines, or of the Capucins, vvheresoeuer, or in vvhatsoeuer part of the vvorld; Confraternities of the faithfull of Christ of both sexes, vvearing the Cord: and vvhen they shall be erected to adioyne them to the foresaid Arch-confraternitie, with all and singular Indulgences, remission of sinnes, and relaxations, and to communicate and grant the said Indulgences to Brothers of the same; & the said Confraternities, to be erected from that time forevvard, vve haue adion'd to the foresaid Arch-confraternitie, & haue communicated these Indulgences to those of the other Cófraternities: And haue decreed, that our foresaid letters may not at any time bee noted of any default of surreption, or nullity, defect of intention, or any other vvayes impugned, or reuoked, but to be euer valid & in force, and to haue their plenary effects; as is more fully contained in the foresaid letters. But lest at any time there should

should arise any doubt, concerning the validity of the premises; desirous, againe to interpose our authority in the premises, and the more to extend the authority of the said Arch confraternitie, and the pious intention of the said Brethren of the Cord, and to prosecute them vvith spirituall rewards, to vvit, Indulgences & remissions of their sinnes; inclining herein to the supplication of the said *Clement*, vve haue approued & confirmed the Institution hereof by Apostolicall authority aforesayd, according to the tenour of these presents, euen for euer, supplying all & singular defects both of lavv and fact, if there be any crept in them; vve haue ordained and appointed by authority and the tenour premissed, the said Arch confraternitie to be head of all Confraternities of the Brethren of the Cord, vvheresoeuer founded or to be founded, euen for euer.

8. And haue likevvise approued & confirmed vnto them, all and singular Indulgences, pardons and relaxations granted to the Religion and Order

of the ſaid Frier Minors, by vvhatſoeuer Popes our Predeceſſors, and vs; (meaning ſtill ſuch as haue not beene hitherto recalled nor comprehended vnder any reuocations) and do adde vnto them the force of perpetuall and inuiolable firmitude; and vve haue granted, communicated, & conferd the ſame vpon the Arch-confraternitie, and the Brothers of the Cord, vnder the ſame manner and forme, as they haue beene granted to the Religion and brethren aforeſaid. And alſo being confident vpon the mercy of Almighty God, and the authority of his bleſſed Apoſtles Peter and Paul, vve haue granted to the Brothers of the Cord of both ſexes, (ouer and aboue the Indulgences made to the Religion aboueſaid,) at the point of their death.

9. And alſo as oft as they ſhall be preſent at the monthly Proceſſions of the Arch-confraternity of the Cord; to the Brothers vve haue granted a plenary Indulgence, and remiſſion of all their ſinnes for euer: And to others that are not of the Fraternitie, vvho

ſhall

shall be present at the like Processions of the aboue named Confraternitie, vve haue mercifully in our Lord released them a 100. years of penãce enioyned them, or any other vvay soeuer due.

10. And to the Brothers aforesaid vvho shall be present at other Processions. Or vvhilst the Office of our Blessed Lady, or any other diuine Office shall be said by the Brothers of the Cord of the Confraternity, and as oft as they shall accompany the most holy Body of Christ, vvhilst it is carryed to the sicke, or bury the dead, or relieue some poore person, or make peace betvvixt enemies, or the like; so often vve haue mercifully, in our Lord, released a hundred dayes from their penances enioyned them, or othervvise due.

11. To the same brothers of the Cord vve haue granted that they may obtaine and impart the Indulgences and pardons aboue mentioned, by way of suffrage for the faithfull soules departed in the grace of God. That all good Christians may the better enioy

ioy theſe ſpeciall fauours in all parts of the vvorld, & vvhilſt vvith great affection of deuotion, they dayly maintaine the Frier Minors vvith plenty of Almes, they may by vvay of gratitude receiue of them ſpirituall benefits, inclining herein to the ſupplications of our Beloued *Francis of Toloſe*, Miniſter Generall of the Frier Minors of the Obſeruance, we doe giue power and authority to the ſaid *Francis of Toloſe*, as alſo to *Thomas de Maſſa*, Commiſſary Generall for the family beyond the Alpes, as alſo to the Generall and Commiſſary Generall, for their time, of the ſaid Frier Minors of the Obſeruance, to the Miniſter Generall in the vvhole Order of the Frier Minors of Obſeruance, but to the Commiſſary Generall in that family he is of, vvhere there are not already erected Confraternities of the ſame Order of Frier Minors Conuentuals, or Monaſteries of the ſaid Conuentuals; to ordaine Confraternities of the Brethren of the Cord in all and ſingular the Conuents of the Brothers, & to graut and communicate all & ſingular

gular the Indulgences, Pardons, and releaſements, as alſo all graces & fauours, vvhich haue beene already, or hereafter ſhall be granted to the forenamed Confraternitie.

12 But vve vvill, and deſire, that the Superiours of the Frier Minors, Doe bleſſe the Cord of Saint *Francis*, vvhich the Fraternitie of both ſexes muſt vveare; vnderſtãding by Superiours, alſo the Guardians and Preſidents. Notvvithſtanding any premiſes, and our Rule *De Indulgentiis ad inſtar non concedendis*, & any other Conſtitutions, and Apoſtolicall Ordinations, or vvhatſoeuer to the contrary, theſe preſents to be of force for future times, euen for euer. And vve alſo vvill, and ordaine, that theſe preſents tranſcribed, ſubſcribed by the hand of ſome Notary, and ſealed with the ſeale of the then being Miniſter or Commiſſary Generall of the Order of the Frier Minors, or any other perſon in Eccleſiaſticall dignity, or Canon of ſome Cathedrall Church, haue the ſame credit and authority vvith the originall copies themſelues vvere they

they shevvne and exhibited.

Dat. Rom. apud S. Mar. ſub annulo Piſcat. 29. Auguſt. 1587. Pont. noſtri An. 3.

A briefe recapitulation of the precedent Bull.

CHAP. 8.

BEfore vve explicate the contents of this Bull, in as much as is neceſſary, for our purpoſe, it ſhall not be amiſſe to ſet dovvne the ſeuerall things that are to be noted, in a briefe manner, by conferring the Bull and the explication followving, according to the number or figure placed therein.

Firſt then, in the *Exordium*, he shevveth diuers myſteries vvhich the Cord may repreſent, as Charitie, vvhich doth (as it vvere) tye God to vs, and dravv vs vnto him by grace & Glory. Moreouer, it putteth vs in mind of our ſinnes, vvherevvith, as vvith ropes, vve are bound, and conſequently ſtand in need of Gods mercy; but princi-

principally, it represents (as hath been also formerly said) the Passion of our Sauiour, whose memory ought alwayes to remaine in our hearts; but such is our frailtie and tepiditie, that wee quickly forget so great a benefit, and God hath raised his seruant Saint *Francis*, imprinting his sacred stigmats on his body, to renouate, by all meanes possible, the aforesaid Passion in our minds; and to this end he hath called the Frier Minors, that by word and deed they might both preach, teach, and represent his Passion, and Pouertie.

2. He giueth reasons of the Institution of this Confraternitie; the principall is, the great issue that Saint *Francis* hath left in the Church. For this Seraphicall man, hauing founded 3 Orders, all approued by the Soueraigne Bishops, did produce great and plentifull fruit; for God hath giuen him an ample lignage, which equalleth the multitude of the starres of heauen, as the posteritie of *Abraham*. In the foure parts of the world, in the East, West, South, and North

North one may behold the tabernacles of *S. Francis*, vnder the diuersitie of the three Orders, to vvit, of the Frier Minors, of the poore Clares, and of the Penitents, in Europe, Asia, Africa, & America the Crosse is carried, and denounced, and penance is taught, by the Children f *S. Francis*. In the foure greatest Empires of the vvorld, of the Turkes, of the Tartares, of the great Sophy of Persia, and of Prester Iohn, the children of *S. Francis* haue dvvelt, and shall dvvell, as long as Iesus-Christ shall haue his Empire, and the holy Crosse shall be adored on the earth. In the great Kingdome of China, in the Indies, both East and West, in the vast territories of Mexico, and Peru *S. Francis* is sought after, reuerenced, and knovvne by all sorts of Persons vvho either profes his rule, or vveare his habit of penance, or glorifie themselues vvith his sacred Cord. The Church triumphant is peopled vvith Saints, vvhich either haue beene professors of one of these three rules, or haue beene saued by the ministerie of the children of S. *Francis* Miracles

(saith

saith *Nauarre* and *Saint Vincent of Ferraria*) are not necessarie for to Canonize the professors of the Rule of the Frier Minors, vvho by the only obseruance of their Rule, may without feare, be published for Saints: in so much, that a Pope said, That if he should Canonize all those that are Saints in the Order of the Frier Minors, he must doe it to all that died in the obseruance of this profession, and should haue employment enough for the Romane Sea, & that there would not be dayes enough in the yeare to honour them seuerally: notvvithstanding, there hath been some that haue beene more famous: of canonized Saints 27. of beatified (of vvhom they make the office either generally in the vvhole Order, or particularly in some kingdomes, dioceses, or villages) 606. of Martyrs, 920. not reckoning, those that lately in great number haue beene martyred in Iaponia, and other places of the Indies: In England, Ireland and Scotland, of holy Confessors, notable for sanctity and miracles 1650. noted in our Chronicles,

nicles, not numbring thoſe that are knovvne to God alone, or that are not inſerted in our Chronicles, although in the places of their life and death they are vvorshipped and eſteemed as Saints. Of thoſe beatified 6 beſides the 23 Martyrs of Iaponia, doe expect their Canonization on the firſt opportunitie: There are alſo 27. to be beatified on the next occaſion: 20. others, vvith 118 Martyrs in Iapponia, and 14. at Prague, are novv in proceſſe before the Ordinaries of ſeueral places, for the examine of their life and miracles; to the end, that they may be beatified.

But by the vvay, perhaps you vvill aske vvhat meaneth this Canonization, and Beatification? Whereto I anſvver (omitting the curious queſtions that are vſually propounded in this matter, as belonging not to our ſubiect;) that Canonization is no other thing, than a publicke declaration and authenticall teſtimonie of the ſanctity of ſome faithfull perſon, vvhom men auouch and beleeue aſſuredly to be in glorie, enioying his laſt

laſt end. And to Canonize, according to the Interpreters of the Canon lavv is, canonicaly to ordaine, that ſome one dead be honoured as a Saint: and Canonization is a canonicall action, vvhereby the faithfull departed, is (by the infallible rule and Ordinance of the Church) priuiledged, or indued vvith the honours of Saints: And it is ſo called, becauſe thoſe that vvere eſteemed as Saints, vvere put in the Canon of the Maſſe; or, for that as vve call thoſe bookes Canonicall that are approued of the Church, ſo vve call thoſe canonicall or canonized Saints, that haue the approbation of the Church, or rather becauſe as the Popes lavves are commonly called Canons: So this act of his, remaining as a lavv, eſtabliſhed for the good of the Church, is called Canonization: But the Beatification, although it haue the ſame effect, yet it is not done vvith that ſolemnity, authority, and aſſurance, as the other. For thereto it ſufficeth, that after diligent ſearch by the Ordinaries of the Place, and certification of Notaries, the Popes Holy-

neſſe

lineſſe acknovvledgeth and approueth him for a Saint, and permits publicke prayers to be made vnto him, whereby greater occaſions of errour are taken avvay.

The Church militant is illuſtrated by the children of *Saint Francis*, and of thoſe that haue obſerued and profeſſed one of his Rules; For there haue beene in them 6. Popes, vvhereof this Pope vvas one, as he himſelfe ſaith: 57. Cardinals, 12. Patriarkes, 128 Archbishops, 590. Bishops, 270. as vvell Legats, as Nuntioes or Ambaſſadours, ſent either by Popes, or to Popes, Kings, and common-vveales or to preſide in Councells. *Saint Francis* may glorie to haue engendred by his 3 Rules, 2 Emperours, 4. Empreſſes, 20. Kings and ſo many Queenes, 55. Kings children, one Arch-Duke, & one Arch-Ducheſſe, 26. Marqueſſes, 85. Earles, 32. Counteſſes, 10. Dukes, 6. Ducheſſes, 368. Princes children, 84. Inquiſitors, beſides the Ordinaries at Spoletum, Fulginia, Riete, Florence, Venice, Raguſe, Iſtrie, Boſne, and Dalmatia, 900. Writers in diuers matters & ſciences

ſciences Nay R. Fa: Luke Wadding, in his booke of the vvriters of our Order puts downe neere 2000. and yet for vvant of timely information he hath left out vvel nigh the halfe of our late vvriters. What hath beene ſpoken hitherto in the praiſe of the Order, taken out of the R. F. *Rapinens* his Chronicles, doth ſhevv, that the Pope had good reaſon to ſay thoſe vvords of the fruit that *Saint Francis* gaue to the Church. But let vs returne to our purpoſe.

3. He shevveth, that the vvearing of the Cord, through deuotion & Reuerence, vvas not novv to beginne, but that it vvas ſo great, that it vvas a ſufficient cauſe to moue him to erect it to a Confraternitie.

4. He sheweth, that he had formerly ordayned this deuotion to a Confraternitie, ſtiling it by the name of the *Arch-Confraternitie of the Cord*, in the Conuent of Aſſiſium. He calleth it *Arch-Confraternitie*, becauſe the Confraternitie of Aſſiſium is the head and cheife of all the reſt that are in all places of the vvorld, vvhich he hath done, be-

becauſe that the Citie of Aſſiſium (vvhich is a Citie in that part of Italie vvhich is called *Vmbria*, in the Vale Spoletum, ſo called becauſe it is ſituated neare the mountaine *Aſſis*) is the tovvne, vvhere *S. Frãcis* was borne, began his ſpirituall courſe of life, and vvhere after much rigorous & auſtere penance, he ended his dayes, & lyes therein interred, thereby made famous to all the vvorld; vvhereto many out of deuotion they beare to the Saint, doe goe in pilgrimage.

5. He giueth a plenarie Indulgence to thoſe, that hauing confeſſed and communicated, doe enroll themſelues in this Confraternitie.

6. He giueth the like to thoſe of the Cord, that inuocate the name of *Ieſus* by mouth or heart, in the article of death.

7 He granteth leaue to erect this Confraternitie in all the Conuents of the Frier Minors, annexing the Indulgences aforeſaid.

8. He communicateth vnto the Brethren of the Cord, all the Indulgences, remiſſions and relaxations, of ſinnes granted

granted either by him, or by his Predeceſſours, to the Frier Minors, which is the greateſt of all the reſt; as we ſhall ſee hereafter.

9. He granteth to the Brethren that are preſent at the Proceſſion of the Cord (hauing firſt confeſſed and communicated) a penary Indulgence: and to others that are not of the Cord, an 100. yeares; and to the Brethren, when they are preſent at other proceſſions of the Confraternitie, an 100. dayes.

10. For ſaying, or being preſent at the ſaying of the office of our B. Lady, or any other; for accompanying the bleſſed Sacramẽt to the ſicke, or going to the buriall of any one, or helping one in neceſſitie, or for making of peace an 100. dayes Indulgence.

11. He granteth, that they may apply all the Indulgences, by way of ſuffrage, for the dead, which is a great comfort for the deuout.

Laſtly, he concludeth, that the Cord muſt be bleſſed by one of the Superiours of the Order. But becauſe that in this Bull is contayned the ſumme of all

all things that belong to this Confraternitie, I vvill endeauour to explicate each one, for the greater ſatisfaction of the deuout Brethren.

Of the 1. 2. and 3. point of the aforeſaid Bull: Wherin its briefly ſet downe the Popes motiues in erecting this Confraternitie.

CHAP. 9.

ALthough we haue ſpoke of theſe, in as much as vvas neceſſary for our purpoſe, yet I truſt it vvill not be diſpleaſing to the pious Reader, if I adde, that vvheras the Pope in his Bull inſinuateth, that one of the chiefeſt reaſons vvherefore he founded this Confraternitie, vvas, to ſatisfie the deuotion of the People to the Seraphicall Father, vvhich did alvvayes remaine in their hearts: for in the beginning of his Conuerſion, the deuotion of the faithfull vvas ſo great, that their hearts vvere vvholy rauished, and addicted to penance, they did for-

forſake the townes, husbands left their wiues, the wiues their husbands, & houſes were depopulated, through deuotion they did beare to the Saint; each one ſtriuing to get ſome thing that the holy man had touched: one would ſay, that theſe aſſemblies were like to that of the Chriſtians in the Acts of the Apoſtles, chap. 19. who *brought from S. Pauls body napkins, or handkerchiefs vpon the ſicke, and the diſeaſes departed from them, & the wicked ſpirits went out*: the words in the latine text are, *ſudaria*, & *ſemicinctia*, which (as the R.F. *Cornelius a Lapide*, ſaith, in his learned Commentaries on this place) may very well ſignifie ſmall or ſtreight Girdles, or halfe Girdles; which he proues out of *Iſidore l.* 19. where he ſaith, that *Cinctus* is a broade Girdle *ſemicinctium* (which is the word vſed here) is a Girdle that is not ſo broade; and *cingulum*, is leaſt of all: and *Nicephorus* Biſhop of Conſtãtinople (amongſt other veſtments he ſent to Pope Leo the 3.) maketh mention of *ſemicinctia*, that is, ſtreight or round Girdles; and *Petronius*, and

Martiall, doe take *semicinctium* in that ſenſe; vvhereby vve may gather, that it is no nevv thing to take the girdles of Saints, and holy men, out of deuotion; neither is it done vvithout profit, both ſpirituall, and temporall, as is to be ſeene in the life of our holy Father *Saint Francis*, vvhere amongſt other miracles, *Saint Bonauenture* recounts one of a certaine man, Religious, and fearing God, vvho hauing a Cord, vvherevvith the Saint vvas girded, vvhen any vvere ſicke of diuers infirmities, he vvould goe to them, and dipping the Cord into vvater, gaue them to drinke, and by ſuch meanes many vvere cured: vvhich made *Ludouicus Viues*, in one of his Sermons, to ſay; *That S. Luke, in the Acts of the Apoſtles doth amplifie the miracles of Saint Paul, in theſe vvords; And God vvrought by the hand of Paul, miracles not common, &c. as aboue: Truely this vvas a great ſigne of the diuine bounty & Chaſtitie tovvards hu faithfull ſeruant, vvho did not onely ſo much honour him, but alſo the handkerchiefs: but here I ſee a more vvonderfull thing; our Lord*

hath

hath giuen ſuch great vertue, not onely to the Cord of this holy man, but alſo to the vvater that touched the Cord: hovv great therefore is the bountie & charitie of God? hovv great is his deſire to honour his Saints, vvhen he vouchſafeth to honour thoſe things that haue touched their ſemicinctia? (ſo he calleth their Girdles) and no doubt, but as this man, and that glorious Patriarke *S. Dominicke*, as is before ſaid, did keepe and reuerence the Cord, or girdle of S. *Francis*; ſo many others out of the like pious intention, did weare this Cord; as the ſame Pope, in another Bull, Ex ſupernæ: giuen tvvo years before this, doth confirme, vvhen he ſaith: *That B. S. Francis, by vvhom the Order of our beloued Frier Minors vvas inſtituted, and vvho is coadopted into the number of Saints, hauing beene moſt famous in ſignes and miracles, did ſo liue, that almoſt all vvere drauvne to the deuotion & imitation of him, and many of the faithfull Chriſtians doe at this day vveare a Cord, like vnto that vvhich he, liuing in this vvorld, did vveare.* Which made him to grant vnto them

that did so vveare it, the same Indulgences that vvere giuen by his predecessours to the Confraternitie of our Lady, commonly called *Confalonie*; that is, a plenarie Indulgence on all the feasts of our Lord, and of our Lady, of S. *Lucie*, S. *Albert*, of the 40. Martyrs, of S. *Marie Magdalene*, of S. *Peter* and *Paul*; prouided that they confesse and receiue; and Pope Leo before him gaue many Indulgences, as is said before.

The ends no doubt are good, for principally it vvas for the glorie and honour of God, saluation of soules, the splendour and magnificence of the Catholicke Church, and others vvhich are specifyed in the Bull, to vvit: the gratification of the Order, vvherein he vvas nursed in his spirituall life, and his particular deuotion to our holy Father, the encrease of deuotion in the People; and finally, to recompense by spirituall treasures, & riches, the plentifull almes that the faithfull bestovv on the Frier Minors; vvhose benefactors (according as it vvas reuealed to S. *Francis* himselfe) shall

shall be rewarded both in this world, and in the world to come. But because some seeme to make doubt of this, and other Priuiledges, I haue endeauoured to manifest the veritie of them in a booke called, Sacrariũ Priuilegiorum, &c. Now it shall suffice, that *S. Francis* saith in his first Rule, which he made for the Friers, *that the Brothers that labour to seeke almes shall haue great reward, and doe cause them that giue such almes, to gaine and heape vp treasure: for all things that men doe in this world shall perish, but for the Charitie and almes that they doe, they shall haue their reward.* And the Glosse on those words, *Luc.* 16. *Make vnto you friends of the Mammon of iniquitie, that when you faile, they may receiue you into the eternall tabernacles: Make vnto you friends*, that is, the poore, not euery poore, but such as may receiue you into the eternall tabernacles; that is, who by their merits and suffrages may obtaine of God that you may finally be receiued into life eternall; such are *the poore in spirit*, Mat. 5. *For theirs is the kingdome*

of heauen: vvhich made *S. Chryſoſtome*, to ſay: *Giue the earth to the poore, that thou mayſt receiue heauen, giue a little, that thou maiſt take all, giue to the poore, that he may giue to thee.* And in another place; *Heauen is a marchandiſe, giue bread, and receiue Paradiſe; giue little things, and receiue great.* Neither as *S. Hierome* ſaith, can it be vnderſtood of *thoſe poore amongſt vvhoſe filth & myre the burning luſt of the fleſh raigneth, that they haue eternall tabernacles; for they are not called ſimply poore, but poore in ſpirit, and ſuch are called bleſſed:* Of them: *Saint Auguſtine* ſpeaketh ſaying; *Euangelicall men, and miniſters of the Altar, and diſpenſers of the Sacraments, haue power to receiue vvhereby they may be ſuſtained in their neceſſities by almes.*

I haue thought it ſuperfluous to ſpeake of diuers miracles that haue happened by vertue of this Cord, as of that before mentioned, and of a foole vvho became vviſe by kiſſing *S. Antonies* girdle, and diuers others: vvhich becauſe the holy Councell of *Trent* hath ſo ſtreightly commanded

ſeſſ.

sess. 13. that no miracles be publisht without sufficient authoritie, I will forbeare, assuring my selfe that the conuersion of one soule, is much to be preferred before miracles; & there is no doubt, but many, by meanes of this Cord, haue beene very much furthered in their way of saluation.

Of the 4. point of the precedent Bull, touching the graces and Indulgences granted in this Bull.

CHAP. 10.

OVR pretended Reformers, like *Democritus*, doe laugh at the Graces, and Indulgences here mentioned, whereby they openly shew their malice, *Eccl.* 21. *A foole in laughter exalteth his voice, but a wise man will scarce laugh secretly*, of such I care not; for *that Eccl.* 33. *such being wearied when they shall cease to contemne shall be contemned.* But Catholicks (if they be such) great men, and learned, who doe detract (as I haue often obserued,

and not vvithout much ſorrovv) in vvhat place are they to be eſteemed? They (I ſay) vvith much arrogancy doe call in queſtion vvhether the Pope hath prudently and diſcreetly giuen ſuch indulgences; as if they vvould iudge that Sea, vvhich ought to be iudged of no man; as if Chriſts Vicar could diſcerne nothing rightly, vvithout their Councell. Others there be, vvho eſteeme them as ſuperfluous, vvheras nothing is ſuperfluous vvhich conduceth to the ſaluation of ſoules; although vve haue many remedies, yet none too much; although ther be many drugges in the Apothecaries shop, yet none too many, if they be profitable for the health of the body: If vve conſider attentiuely, vve shall find, that beſides the infinite fruit that they produce, theſe Sodalities, of the Roſary, of the Girdle, of *Saint Auguſtine*, and of the Carmelites, the Cord of S. *Francis*, bleſſed Graines, and ſuch like; are, as it vvere, ſo many ſymboles and tokens of the Communion that the members of the Church haue vvith their head, that is, of the godlie,

vvith

vvith the ſucceſſor of S. *Peter*. Catholicks are knovvne to be ſuch by their ſignes; & thereby they acknovvledge the Romane Bishop as Chriſts Vicar on earth, and head of the Church, to vvhom, *Matth.* 16. The keyes of the kingdome of heauen are giuen, and povver of binding and looſing. This league and communion vvith the Romane Church, hath in all ages beene eſteemed as a certaine marke of a true Chriſtian; but to deſpiſe & contemne theſe ſymboles, vvhat other thing is it, than by little & little to induce the contẽpt of the head & Author of theſe ſacred things, and conſequently a reuolt from the ſucceſſor of S. *Peter*? Doe not the hereſies of our times attempt the ſame? Doe not all their endeauours tẽd to the ſame end, that ſo the bough broken from the tree may not budd forth; and the brooke cut off from the fountaine may become dry. And 2. *Theſ.* 2. *reuolt* is the proper marke of the *man of ſinne*, *and ſonne of perdition*, and that by how much more ſecretly, by ſo much more dangerous; a mã may auoid an opẽ enemie, but not

falſe brothers. For as S. *Cyprian* ſaith, *l. de vnit. Eccl. It is much more eaſie to proteſt our ſelues, vvhen the feare is vvholly euident and manifeſt: and the heart is more courragious and ready to the combat, vvhen the enemie declares and confeſſe himſelfe to be ſuch, for the enemie is much more to be feared vvhen he vſeth ſecret machinations and treacheries.* Euen ſo the ſerpent doth ſecretly caſt his venome, vvhen he ſecretly breaketh off the vnion of the members of the Church vvith their head: vvherefore ſuch Contemptors, either they doe not vnderſtand thoſe ſacred things, or they doe not vvell conſider them, or truly they cannot be eſteemed incorrupted Catholicks: It vvere better to ſay vvith *S. Hierome ep. ad Dam. exp ſymboli cited 24.q.1.c Hæc eſt. If this our Confeſſion be approued by the iudgement of thy Apoſtleſhip* (ſpeaking to the Pope) *vvhoſoeuer vvould blame me, ſhall proue himſelfe ignorant, or malicious, or not Catholicke, &c.* for it is moſt certaine, that no particular man ought to reproue vvhat the Popes Holyneſſe approueth,

XUM

proueth, as is to be seene, 50. *dist. Si ille.* And Pope *Nicolas epist. ad Phot.* vvhich is cited 20. *dist. Si decreta. If you haue not the decrees of the Popes, you are to be argued of negligence and carelessnesse; but if you haue them, and doe not obserue them, you are to be corrected, and blamed of temeritie.* And 19. *Si Romanorum. What the Apostolicall See approueth, that is to be held, as receiued; and vvhat that See refuseth, hitherto hath beene esteemed as ineffectious.* Thus farre, for the most part, *Sedulius*, in his Commentaries on the 12. Chapter of the life of our holy Father S *Francis*; euen vpon this Bull vve now treat of; vvhich vvhere sufficient to stop the mouthes of those who seeme to derogate from so profitable institutions. Neuertheleſſe, to satisfie all, and to aduance this badge of pietie and deuotion, to my abilitie, I vvill endeauour to shevv the rationabilitie thereof, and vvith vvhat good reasons these Indulgences and graces haue beene granted: vvhere no man may expect to find all that may be spoken of Indulgences, because it is not my

intention, but leauing that to others, vvho of set purpose haue vvritten of that subiect, I vvill onely after a briefe manner shevv vvhat Indulgences are, and for the confirmation of them, I vvill produce some proofes out of Scriptures, and Fathers: Secondly I vvill speake of the causes vvherefore Indulgences are giuen; and finally, of the rationabilitie of these Indulgences.

Of the first there is no difficulty amongst Catholicks; but in the second, ther are diuers opinions; not for that they doubt of the thing, but of the manner; euen as Lavvyers, vvho although they doubt not of the authoritie and force of the Kings patents or grants, in as much as they depend on the Kings authoritie, vvhich they dare not and cannot deny, but they may very vvell call in question, reason, and argue, vvithout any preiudice to the Kings authoritie, vvhether they had been giuen iuridically, or vvhether they are giuen in forme of Lavv; yea, they dispute of the sense thereof; so the Doctors of the Church, doe not

call

call in queſtion vvhether the Pope hath authoritie to giue Indulgences (vvhich they know to be a Catholicke Tenent receiued by the moſt holy Councell of *Trent.*) but of the manner of giuing them; eſpecially of the ſenſe and meaning of the Romane Biſhops, in ſuch theire grants: vvhich, if it cannot be diſcerned, vntill ſuch time that his Holyneſſe determines the contrary, each one may followv ſuch Doctors as are beſt verſed in the Canon Lavv, vvho ground themſelues vpon the cuſtome and ſtile of the Court: ſuch I intend to followv in the enſuing queſtions; nothing leſſe profitable than pleaſing: as for other things, I referre the Reader to our learned men that haue vvritten amply thereof, I vvill only ſpeake of them in as much as concernes our ſubiect, and conduceth to the vnderſtanding of thoſe graces here ſpecified.

VVhether

CHAP. 11.

VVhether there be any Indulgences.

AS for the name of Indulgence (omitting diuers other significations) vvee find it both in Scripture and Fathers, to signifie a remission or condescending to any thing so, vvhere the Prophet *Isay chap.* 61. hath *to preach Indulgence to the captiues*. S. Luke *chap.* 4. hath to preach to the captiues remission: and S. *Paul* vseth it for a condescending 1. Cor. 7. *I say this by Indulgence, not by commandement*; giuing vs to vnderstand, that he did condescend to the infirmitie of men, the Diuines connecting both significations together, do call Indulgence a remission of paine or punishment, remaining after sacramentall absolution, vvhich the Popes, out of a paternall condescending, are vvont to giue to the faithfull. Of these Indulgences for the more ample satisfactiõ of the curious reader, I vvill speake a

vvord

vvord or tvvo. And firſt vvhether ther be any Indulgences in the Church. For according to *Ariſtotle*, vve ought firſt to knovv vvhether there be any ſuch thing, before vve enquire what it is.

Now although that many haue vvritten of this ſubiect, very copiouſly and haue produced ſufficient reaſons, and prooſes that there are ſuch Indulgences and treaſures in the Catholicke Church, yet becauſe here is much mention of Indulgences, and that it may chance to fall into the hands of thoſe that eſteeme them as humane inuentions, I vvill breifly ſet dovvne vvhat others haue more copiouſly performed. Firſt therefore, that there are ſuch Indulgences, is gathered by the vvords of our Saviour *Matt.* 16. vvhere he ſaith to *S. Peter: I vvill giue to thee the keyes of the Kingdome of heauen;* And leſt vvee ſhould erre in the effect of this ſpeciall grant, he addeth; *Whatſoeuer thou ſhalt bind on earth, it ſhall be bound alſo in the heauens, and vvhatſoeuer thou ſhalt looſe on earth, it ſhall be looſed alſo in the heauens*: From vvhence

vvhence I make this argument: If S. *Peter* had the keyes of heauen to looſe all things that might hinder the entry thereunto, and to bind all manner of vvayes that farther thereunto, it followeth, that as he had povver hereby to excommunicate, as S. *Cyprian* affirmeth *Ep. 2. tom.* 1. and to free from excommunication, abſolue from ſinne, and conſequently from eternall paine, he may by the ſame authority, abſolue from téporall paine, otherviſe his keyes vvould haue but little effect; no more then if a King should giue authoritie to deliuer a malefactour, that vvas condemned to perpetuall priſon, and to that end should giue one the keyes, if he should goe to the condemned party: and tell him you shall be deliuered after ſome time, but doth not open the doore, but leaues him ſtill in debts, in the priſon, vvhereby (perhaps) he is detained euer after in priſon, he should not be ſaid to haue made vſe of his keyes: euen ſo, if S. *Peter* could not remit the temporall paine, he doth not vſe his keyes; for he doth not fully open heauen.

Cer-

Certainely, the very vvord *vvhatsoeuer*, imports as much as if he had ſaid, all guilt, all paine, either eternall, or temporall is for you to looſe or bind. The ſame is ſaid *Matt.* 14. And S *Paul* 2. *Cor.* 2. ſaith: *VVhom you haue pardoned any thing, I alſo. For, my ſelfe alſo that vvhich I pardoned, if I pardoned any thing for you in the perſon of Chriſt.* If any one pleaſe to reade S. *Ambroſe*, S. *Anſelme*, S. *Chryſoſtome*. & S. *Thomas*, in that place he ſhall find, that according to their interpretation, the Apoſtle, not only abſolues the *Corinthian* from excommunication, but alſo grants him a plenary Indulgence; For as S. *Ambroſe* ſaith; If it had beene onely from excommunication, he vvould rather haue vſed the vvord Abſolue, and not Pardon; yea, the Greeke text confirmes it, in that it ſignifies as much as if he had ſaid: to whom yee haue ſhevvne any grace & Indulgence: and the vvords, *This rebuke ſufficeth, that is giuen of many*: This rebuke is a ſufficient reaſon to moue mee to pardon him, and to releaſe him from the penance that is due to his

his notorious ſinne: All vvhich is confirmed, in that he ſaith, that he did it in the perſon of Chriſt, that is, by the authoritie of Chriſt, vvhoſe perſon he did beare, for as he had excommunicated 1. Cor. 5. in the name and vertue of Chriſt. ſo he could not abſolue him, but in the name, vertue, and perſon of Chriſt: ſee *Theodoret* on this place. The Councells that haue beene ſince the Apoſtles times confirme the ſame; for in the yeare 400. vvas the Councell of Ancire, vvherein it vvas decreed, that the Biſhop might deale more mildly vvith the penitents, in remitting ſomething of their penance, and the Nicene generall Councell hath the ſame; vvhereof S. *Auguſtine Ep.* 18. giueth a reaſon; leaſt the parties dying, ſhould depart hence bound, not onely to the Church (for he could not be bound to the Church any longer) but to God; and conſequently, if it vvere remitted, as the councell graunteth to the Biſhops to doe, it muſt be of the paine due to Almightie God, for our ſinnes; In the Councell of Claramont Pope *Vrbane* gaue

gaue a plenarie Indulgence to thoſe that vvent to the holy vvarre. In the councell of Lateran, vvhich vvas in the yeare 1213. there is order taken, that the Bi-hops should not ſo lauishly beſtovv Indulgences; vvhich muſt needes ſuppoſe that there vvere ſuch Indulgẽces: but to omitt other Councells, the holy Councell of Trent, vvho *ſeſſ.* 21. *c.* 9. hauing ſet dovvne the manner of publi-shing them, *ſeſſ.* 25. *de refor.* It defines, that the povver of giuing of Indulgences vvas granted to the Church by Chriſt; and that the Church, hath in all antiquitie made vſe of ſuch povver giuen from God; and condemneth thoſe that ſay, that either they are vnprofitable, or denie ſuch povver to be in the Church. As for Fathers, *Tertullian*, & S. *Cyprian*, make mention of ſuch remiſſion, for in the time of perſecution, many Chriſtians that had committed haynous crimes, came to the Martyrs to get their letters, for to obtaine pardon of their faults; as alſo of their paine, either in part, or in vvhole: the ſame ſaith *S. Auguſtine*, as aboue; hitherto

thertо vve haue produced *S. Paul* for the first Age, *Tertullian*, for the secõd, S. *Cyprian* for the third, and S. *Augustine* for the fourth; vvherein these Indulgences vvere giuen to particular men; vvhich requires a great deale more circumspection, then when they are giuen for the publicke good: and therefore the Fathers speake vvith such rigour, some of them condemning the Martyrs, that vvithout sufficient reason they vvould demand such things of the Church; as is to be seene in diuerses Epistles of S. *Cyprian*, and others. Neither can any one expect, that such Indulgences in particular should be there mentioned, becausе particular grants doe seldome remaine, but such as are giuen to holy places, as Churches, and Chappels, haue their keepers, that doe conserue them from age to age, such is that of Pope *Syluester* in the yeare 314. (vnder vvhose time Christians beganne to haue Churchs, and consequently to enioy Indulgences, and graces, by comming vvith deuotion vnto them) vvho granted Indulgences to the Chap-

Chappel of the holy Crosse in Hierusalem as *Greg. de Valentia* saith *tom.* 4. *disp* 7. *q.* 20. *de Indulgent.* And no man can be ignorant of the great Indulgences that Pope *Gregorie the Great*, who vvas before the yeare 600. hath granted to the Churches of Rome, as particularly those of the Stations (as hereafter I vvill shevv.) Of Pope *Gregories* Indulgences *Guilelmus Antisiodorensis*, *Saint Thomas*, and others make mention, as manifest and apparently knowne to all. In the yeare 803. Pope Leo the 3. gaue many Indulgences, in the consecration of Churches, and Altars, as appeareth by the letters of S. *Ludger*, first Bishop of Munster, which are to be seene in *Surius* the 1. of March, in the Appendix of the life of, S. *Suvibert.* c. 9. In the yeare 844 *Sergius* the 2. gaue to the newly reedified Churches of S. *Martin*, and S. *Syluester*, many Indulgences; as is to be seene in the said Churches at this day, as vvitnesseth *Bellarmine l.* 1. *de Indulg. c.* 3. In the yeare 878. Pope *Iohn* the 8. vvriting to the Bishops of France, gaue Indulgences

to

to thoſe that went in the defence of the Catholicke Church. Anno 1095. Pope *Vrbane* the 2. gaue Indulgences to thoſe that vvent in the vvarr of the holy land. Anno 1116. Pope *Paſchal* the 2. gaue Indulgences to thoſe that viſited the Churches of S. *Peter* & S. *Paul:* As for the Popes that followv, the monuments of Churches, the Bulles of Canonization, vvherein alvvayes is giuen ſome Indulgences, can ſufficiently teſtifie their continuall practiſe of the Church, euery day grovving more frequent, in that the Charitie of Chriſtians vvaxeth cold, and thereby the vvorks of penance are in a manner neglected; vvhich moued the Popes to be more liberall in granting Indulgences, to incite and prouoke the faithfull to vvorkes of deuotion: But in former rimes, the Church did obſerue the Canons of penances, vvhich novv fevv or none can, or vvill, vndergoe. Loe here vve ſee a continuall ſucceſſion, both of Councells, and Fathers, vvhich is a ſufficient proofe that they had their being from the Apoſtles, vvho receiued them in the

the places aboue mentioned. As for the examples, miracles, and reuelations of theſe Indulgences, nothing is more frequent amongſt our moderne Authors, vvhich for breuitie ſake I omit: as alſo the reaſons, as not neceſſarie, vvhere ſuch authoritie is: although vvee haue vſed ſome in their relation, and the ſequele ſhall produce more. As for the obiections; if any one conſider that Chriſt hauing neuer ſinned, had many vvorkes of ſatisfaction, vvhich, as our head, he hath imparted vnto vs his members: he may anſwer the chiefeſts: and as for others, he ſhall find them anſvvered in the Chapters followving.

VVhat Indulgences are.

CHAP. 12.

INdulgence (according to the Maſter of our ſchooles: by many called the Prince of Diuines in his Miſcell. Queſtions) *Is a remiſſion of temporall paine, due for the actuall ſinnes of penitents,* Eccleſiaſticall made by the

the Prelats our of the Churchs treasure: vpon a rationall cause.

First it, *in remission of paine*, to signifie that it is not remission of sinne; for the fault is not remitted by Indulgences, but is supposed already remitted. Indulgences doe only supply the place of Penitentiall satisfaction: and if at any time there be Indulgences granted *à Pœna & Culpa*, they are to be be vnderstood that the Sacrament of Penance is to be adioyned thereto.

2. It is said of *temporall paine*. For after the guilt of sinne is remitted and the eternall punishment in extinguished; yet there remaineth a temporall punishment; as the holy Councell of Trent determineth sess. 6. c. 14. and sess. 14. c. 12.

3. *Due for sinnes*, so the same Councell in the same places teacheth, that by temporall paines are vnderstood the paines due for our sinnes, either in this life or in Purgatorie; of the first sort of paines vvas that of the Royall prophet 2. Reg. 12. to vvhom the prophet Nathan said: *Our Lord hath taken*

away

away thy ſinne: neuerthelesse the ſonne that is borne to thee ſhall dye: ſee S. Gregory the great l. 9. mor. on this place. Moreouer death is a punishmẽt of our firſt parent Adams ſinne, yet in Baptiſme the guilt of originall ſinne is forgiuen. The like to that of David is ſaid of Moyſes and Aaron, vvho for punishment of their ſinnes, vvere not permitted to enter into the land of Promiſe. Num 20. And God promiſeth to viſite the iniquitie of the Father vpon the Children vnto the third and fourth generation, vvho are not guiltie of their Fathers ſinnes. The ſame is to be ſeene in diuers places, and gathered forth of the Fathers, eſpecially S. Chriſoſtome and S. Auguſtine, of the other ſort vve haue ſufficiẽt proofe out of the places produced by Catholicke Doctours to proue Purgatorie. As 2. Mac. 12. Tob. 4. Pſal. 65. Iſay 4. which place S. Auguſtine expoundeth of the fire of Purgatorie. And our Saviour doth inſinuate ſo much. Mat. 12. and S. Paul 1. Cor. 3. But more expreſſely Mat. 5. and Luc 12. *Thou ſhalt not get out from thence, till thou repay*

the leſt farthing vvhich *S. Luke* ter-meth, the *leſt mite* vvhich places moſt of the Fathers interprete of the paines of the other vvorld: for theſe cānot be vnderſtood of the eternall paine, for in *hell there is no redemption.*

4. *Due for actuall ſinnes* that is not originall ſinnes which is not punished vvith ſenſible paine, but vvith the priuation of the ſight of God as in children vvho die vvithout Baptiſme.

5. Of *Penitents* that is as hath beno ſaid before, that they be truely repentant of their ſinnes, or haue made confeſſion, eſpecially of mortall ſinnes.

6. Made by Prelates, to ſay that is by a iuridicall way, from them vvho haue iuriſdiction & povver to doe it; vvhere vve may note that the application of merits may be done three ſeuerall vvayes: To vvit particularly. ſpecially and generally. Euery one in particular prouided he be in Charitie, may apply his vvorkes to another: But the ſpeciall application is from ſuch as are of ſome certaine congregatiō, vvho are accuſtomed to pray for each other, or for ot ers, he that is Preſident

or Superiour of such communities, may communicate their merits, and associate others to such benefit: neither of these applications are properly called Indulgences: But the third which is a generall application, is when out of the treasure of the vniuersall Church, the merit of Christ & his Saints may be applied to some one; or many: which is done only by him that is head of the Church Christs Vicar vpon earth. Or by those who haue commission from him.

7. Hence it is said *out of the Churches Treasure* wherin is all sufficiency: for this is not of one person only; or of any particular congregation, in which there is not that sufficient aboundāce of merits. But in the application of the merits of the whole Church: for as in one naturall liuing body there are many members, which haue a naturall coniunction, and what is superfluous to one member by vertue of the soule directing and gouerning, is communicated to the other: so in the mysticall body of Christ, which is the Church, there are many faithfull whose

head is Christ, vvho vvas of infinite merits vvhich redounds to the profit of the Church: in like manner there haue bene many Martyrs and Saints who by their last paine vvhich they ought for their sinnes, haue sustained many conflicts, and done many good vvorkes: all vvhich with the infinite merit of Christs Passion doe make the treasure of the Church, in vvhich is all manner of sufficiencie of merits, and therfore this treasure is sufficient to dissolue the paine of all the faithfull, although they were infinite: so that if these merits be applied vnto them: it vvill not be necessarie to pay any other paine for actuall sinnes: yet for this their sinne doth not remaine vnpunished because it is altogether sufficiently punished, in Christ and in the Martyrs, and such satisfaction may be transmitted to others vvho are truely members of Christs body.

Which he, to vvitt: Scotus thus explicateth, the vvorkes of Christ and the Martyrs, may be considered two vvayes, to vvit, in as much as they are meritorious; and so they are re-

vvarded:

vvarded: or in as much as they are satisfactorie: and so in that for themselues they did not altogether vvant satisfaction, or at least so much the remayning parts of such satisfaction may be communicated to others: that is such satisfactorie vvorkes, vvhich were superfluous or abounding in Christ and in the Saints may be communicated to the members, vvho stād in need of the Churchs merits, which members are obliged to punishment for their sinnes & this is done by the vertue vvhich directeth others: that is by vertue of the authoritie of Prelats, to vvhom the gouernement & dispensation or distribution of the Churches spirituall treasures is committed by Christ. By vvhich authoritie the merits of Christ and his Saints may be applyed to the vvanting members & this is to giue Indulgences.

Lastly there is required a rationall cause for the Pope or other Prelates are not principle or absolute Lords euen of the Churches temporall goods but dispensers; the like may be said of the spirituall: vvherfore it vvould

be rather a diſſipation then diſpenſa-tion vnleſſe it were ordered according to the vvill of God, but of this vve ſhall ſpeaker hereafter. Thus farre for the muſt part Scotus.

Novv becauſe the vvhole difficultie of indulgences conſiſteth in the point of the Churchs treaſure I ſhall adde a vvord or tvvo for the more ample explication thereof; vvhich cannot be done better than by manifeſting the two fold conſideratiõ in good workes of merit and ſatisfaction: as for example, in almesdeeds there is ſatisfaction, as is manifeſt *Tob.*4. *Almes deliuereth from ſinne, and from death, and vvill not ſuffer the ſoule to goe to darkeneſſe*: The ſame is ſaid, *Eccl.*3. & that they are meritorious, appeareth by that of S. *Matt.*c. 25. *come yee bleſſed of my Father, poſſeſſe you the Kingdome prepared for you, from the foundation of the vvorld; for I vvas an hungred, &c.* S. *Chryſoſtome* ſaith; *That there is not any ſinne that almes cannot purge*: the reaſon is becauſe a vvorke is ſaid to be ſatisfactorie, for that it is laboutious and penall; ſuch is almes: and to

be meritorious, for that it is done in Charitie; novv almes are not almes, vnleſſe they be done in Charitie. The like may be ſaid of any pious worke; for who can doubt, but that our Lords praye: is meritorious, yet S. *Auguſtine* ſaith; That our dayly prayer (meaning the *Pater noſter*) doth ſatisfie for veniall ſinnes. S. *Paul* comprehendeth them both in one ſentence. 1. *Cor.* 3. *Euery one ſhall receiue his ovvne revvard, according to his labour*: lee here the reward promiſed for the labour, or for the labour ſome act done for ſatisfaction; vvhere is inſinuated, that the merit and reward is not to be applyed to others, becauſe, as the Pſalmiſt ſaith; *Pſal.* 61. *God vvill render to euery one, according to his vvorkes*: but the ſatisfaction may be imparted to others, and ſo the prayers of the poore, doe help the rich; vvhich made the Prophet *Daniel* to counſell the King *Nabuchodonoſor*: *to redeeme his ſinnes vvith almes, and his iniquities vvith the mercies of the poore Dan.* 4. Our Sauiour alſo, *Matth.* 6. teacheth vs; that God vvill revvard him that

faſteth in ſecret, vvhereas *Ionae* 3. Gods vvrath vvas appeared by faſting: certainely the prayer of *Moſes* vvas meritorious, and yet ſatisfactorie for the Childrē of Iſrael; for by his prayer our Lord vvas pacified, from doing the euill vvhic he had ſpoken againſt his people. Exod. 32. *Phinees*, for his zele againſt the enemies of God, receiued *the peace of Gods Couenant*, Num. 25. And moreouer, *He did auert Gods vvrath from the children of Iſrael*: Did not *Iob* doe the like, for his children, vvhen *he offered holocauſtes for euery one*, Iob. 1. The ſame he did for his friends, by the commandement of God, *Iob ſhall pray for you: his face I vvill receiue*; vvhich hauing done, *Our Lord vvas turned at the Penance of Iob, vvhen he prayed for his friends*. Iob 42. there is manifeſtly shevven, hovv Iobs penance vvas profitable for himſelfe, and others. S. *Paul* confirmes the ſame, ſaying, That *he reioyced in ſuffering for them, and that he did accomplish thoſe things that vvant of the paſſion of Chriſt*, Coloſſ. 1. Origen ſaith, that *the blood of Martyrs is shed to extinguish the*

the sinnes of the people. Finally, what greater reason is there, that the childrē should be punished for the parents, the subiects for their King, the people for the Priest, than that the laborious workes of one, should be accepted for another. From all which I inferre, that on good workes (in as much as they are satisfactorie, and to be participated by others) is groūded the treasure of the Church, whereof we speake. Wherefore to conclude: This treasure of the Church, proceeds from the infinite Passion of our Saviour, and from the superabundant merit of the Saints. It is certaine that the Passion of Christ is of an infinite value, as being from an infinite person, and for all persons: for *Christ dyed for all* 1. Cor. 5. and *he is the propitiation for our sinnes: and not for ours only, but also for the whole world.* But it is certaine, that neither all persons, nor all the world haue beene partakers actually of this his Passion, neither did he want any satisfaction, in that he neuer sinned; wherefore there remaineth yet some of the in-

exhausted Value of his most sacred Passion, and in vertue of this infinite merit, the merits of the Saints haue remained, to be applyed by our holy mother the Church; as is to be seene in our B. Lady, vvho, (according to the opinion of Scotus, and novv almost of all Diuines) vvas neuer spotted or defiled vvith any sinne, yet shee hath done many satisfactorie vvorkes, vvhich by the communion of Saints, that is in the Church, may be communicated to the faithfull, by such as haue care of Christs flock. The like may be said of the penance, & other pious vvorkes of S. *Iohn Baptist*, vvho, vvas sanctified in his mothers wõbe: and of other Saints, in their Kind; witnesse Pope *Clement. the 6. extra unic. de pœna & remiss.* Where he saith, That there is in the Church, a spirituall treasure, collected from the Passions and sufferings of Christ, and his Saints: so that by the name of Treasure, vve vnderstand nothing else but the Passions, and sati-factorie merits that did abound in Christ, and his Saints, vvhich the Church doth impart vnto

vs; for, as by it vvee are made members of Christ, and by it, vve receiue all graces and fauours, and vvithout it, nothing; euen so by it, vve are made partakers of the death and Passion of our Sauiour, and capable of the merits of the Saints; for either these superabundant vvorks are lost, in as much as they are satisfactorie, or the faithfull do enioy them by the meanes of the Church.

Note here, that the merits of the Saints are not added to the merits of Christ, because of their insufficiency, for they are of infinite value, but partly for the honour of the Saints, and principaly because our Sauiour would haue his merits so applyed euen as his mediation is sufficient for to appease the vvrath of God the Father; yet for the honour of God, in his Saints, he vvould haue vs to come to him by their mediation.

of

Of the varietie of Indulgences, and of the causes wherefore they are giuen.

CHAP. 13.

NOw becauſe in the bull aforeſaid mention is made of diuers Indulgences: as of plenary Indulgences, certaine yeares, and dayes; I thought good for the ſatisfaction of the curious reader, briefely to explicate the diuerſity of theſe Indulgences.

Indulgences are of tvvo fold; ſome are totall, and ſome are partial: a totall Indulgence is alſo tvvo fold, one is called a Iubily, and the other a plenarie Indulgence; vvhich tvvo doe not differ but onely in ſolemnity, for a Iubily, is onely giuen at certaine times, as euery 50. yeares, or euery fiue and tvventy yeares; vvith other certaine ſolemnities, hauing annexed a full libertie, to chooſe any confeſſor, approued by the Ordinary; vvho may abſolue the penitent from all reſerued caſes, according to the tenour of the bull:

bull: but a plenary Indulgence, is onely a full remission, and relaxation of the Guilt of paine. True it is, that in former times there hath beene differeme betvveene *Indulgentia plena* as extending it selfe onely to penances that haue beene enjoyned; *Indulgentia plenior*; as extending it selfe to penances, that ought by the Canons to be enioyned; and *plenissima*, as extending it selfe to all forts of penances: but novv the vse, and common stile of the Court of Rome, maketh no difference. And if at any time vvee chance to find and Indulgence *à culpa & pœna*, for *the offence and paine* both, it is to be vnderstood, either that the penitents, might then be absolued, from reserued cases, and from all manner of sinnes, or that hee that is to receiue such Indulgences, is to confesse his sinnes, for the obtayning of it. A partial Indulgence; either is of yeares, or dayes, of Quarants or Carants; of the third or fourth part of ones sinnes: for the better vnderstanding vvhereof, vvee must note, that according to the practise of the primitiue Church, and ordinance

ordinance of the Canons; there vvere certaine penances enioyned for particular sinnes, some of three yeares, some of fiue, some of 7 some of 10. some of 12. some of 15. in vvhich time; some did abstaine from vvine and flesh; one mondayes, vvednesdayes, and fridayes, some did abstaine from banquets and feasts, some from saying of Masse, some could not enter into the Church, some stood barefoot before the doores of the Church for certaine time, some fasted vvith bread & vvater, some vvere to make pilgrimages some vvere depriued of communion, some did vveare no linnen in that time: and such other penances, & ordinarily, according to the common opinion of all, for euery mortall sinne one is to performe 7. yeares of penance, in the beginning. or end of vvhich penances, they did some more rigourous penance: let vt shevv, an example of that vvhich is related 72. c. *presbyter*, vvhere a Priest vvho committeth fornication, is to doe penance 10. yeares, after this manner: for the first 3. moneths, in some priuate place;

he

he shall fast from euening to euening, vvith bread and water except Sondayes and Feasts, vvhen he may haue a little vvine, some fish and pulse; and after hauing recouered some force, he shall fast for a yeare and a half, except the dayes aforesaid, vvhen he may eate egges, and cheese; and shall performe the rest of the time in penance, fasting on mondayes, vvednesdayes, and fridayes, vvith bread and water: But ordinarily those strict & rigorous fasts, did not exceed fortie dayes, vvhich time of fast vvas called: *Carantis* (a vvord not so much vnknovvne, as in deed novv a dayes vnpractised) vvhich commeth som *caree*, to vvant; for that it conteyned the vvant of all manner of meates: and vvhen those penances of forty dayes vvere not so rigourous, they vvere called *Quarantines* from the time of forty daye: sometimes also these *Carants* or *Quarantines* vvere enioyned after 7. yeares penance, to supply the defects that might happen in the said great penance; for that very hardly one could obserue so strictly the fast

impoſed for ſo long time, as vvas requiſite, or giue almes ſo liberaly as vvas enioyned, or ſay ſo deuoutly all the enioyned prayers, but that there vvould bee ſome defect, and for this reaſon they did ordaine, to ſupply ſuch negligence, a *Quarantine*, of faſt vvhich might giue the iuſt price of ſatisfaction to the ſaid great penance of 7. yeares, to ſatisfie entirely the diuine Iuſtice.

When therefore his Holyneſſe ſaith, That vvhoſoeuer ſhall doo ſuch and ſuch things, hee ſhall gaine 7. yeares Indulgence, and 7. *quarantaines*, it is as much to ſay, as that he taketh avvay the punishment that one ought to haue borne in 7. yeares and in 7. times forties dayes.

As for the Indulgences vvhich are giuen by this title, Of the remiſſion of the third part of all our ſinnes, it is as much to ſay, as that if a ſinner be obliged to doe penance for the ſpace of thirtie yeares, ten yeares of the ſaid ſpace are remitted vnto him.

As for thoſe of thouſands of yeares of Indulgence, vvhich are contayned

in the Popes Bulles; as vvhen it is ſaid, that one may gaine 7000. yeares Indulgence, ſuch Indulgences ought to bee vnderſtood of the paines in Purgatorie, vvhich are different from the paines of this vvorld: for vvhen there are ordained 7. yeares of penance in in this vvorld, it is to be vnderſtood extenſiuely, that one muſt endure and doe penance during the ſpace of 7. yeares: but vvhen one ſaith, that the ſoules ought to ſuffer in Purgatorie the paine of 7000. yeares it is to be vnderſtood intenſiuely, that is to ſay, that although they doe not endure for ſo long ſpace of time, yet the defect of time is ſupplied by the greatneſſe and aggrauation of the paine: for firſt in Purgatorie there is no day, but perpetuall night: moreouer, there is no intermiſſiō of paines, as in this world, vvherein, although vvee doe penance, notvvithſtanding vvee ſleepe, vve eate and drinke, and doe ſomething, or other vvhereby vve are not in continuall penance; but in Purgatorie, there is a paine vvithout any diſcōtinuatiō, & vvithout any reſt. Beſides, the paine

of

of Purgatoris is incomparably more ſeuere, more rigorous, and more penetrant than any other, vvhich is in this vvorld: yea, according to the common opinion, the ſoules in Purgatorie endure the ſame paine of the ſenſe, vvhich the damned endure in hell: ſee an admirable hiſtorie thereof in Venerable *Bede* l. 5. hiſt. Ang. c. 23. in ſuch ſort that the paine of one day in purgatorie, is more violent than all the torments that one can ſuffer for the ſpace of a hundred yeares in this vvorld: therefore vvhen a Bull importeth 7000. yeares Indulgence, we muſt meaſure the number not by the extent of time, but by the exceſſe and greatneſſe of the paine.

Or, if you vvill you may vnderſtand it extenſiuely, ſo that by an Indulgence of 7000. yeares, is remitted as many dayes penance, as one ſhould according to equitie haue done in this vvorld: neither doth it make againſt this that ſome haue not ſo many yeares to ſatisfie, for howſoeuer they ſatisfie for as much as they need; and beſides, there bee others that

that haue much more, as periurers, adulterers, and those who are addicted to any mortall vice; or as the Patriarke *Iob* saith, *vvho haue drunken iniquitie as it vvere vvater* Iob 13. vvho certainely haue many years to satisfie in Purgatorie: but for that *S. Augustine lib. 21. de ciuit. Dei. c. 16.* doth iudge that there are no paines of Purgatorie, to come after the day of Iudgement: and for that according to all probabilities, the end of the vvorld shall before such time bee expired: God vvill make the paine more intense, and augment their paine to the equiualent value of the time. But the other vvay seemes more facile. And here you may note, that those Indulgences, that are of so many thousand years, are suspected to haue beene forged, although in themselues no vvay impossible; and if so bee they extend themselues so farre as to the day of Iudgement, they are equiualent to a plenary Indulgence.

There is only one thing that troubles much our pretended Reformers in

in that they haue ſeene ſome Bulles of a plenary Indulgence giuen before hand, to ſome, as they ſay, that may be vvould kill the King*, or doe ſome other hainous matter, but this difficultie proceeds out of ignorance, for there is no mention made in ſuch Bulles, of any crime to be committed, but only that if they doe ſuch & ſuch things they ſhall haue a plenary Indulgence; novv the things vvhich are there either expreſſed, or alvvaies ſuppoſed, are. 1. integritie of faith. 2. exact contrition and confeſſion of their ſinnes; vvhereby, as our Sauiour teacheth vs, in the miniſtery & power of the Prieſt, one receiueth abſolution and remiſſion of the guilt of ſinne, vvhich preſuppoſed by the merit of ſome pious vvorke ordained by the Popes Holyneſſe, hee is made partaker of the infinite merits of Chriſt and his Saints; which are the ground of all Indulgences: ſo that by vertue of ſuch Bulls, not the fault, vvhich is to be expiated by the Sacraments, but the puniſhment due to it is remitted. Thirdly, to make ſatisfaction and reſtitution,

stitution, if any be needfull. Fourthly, not to presume thereby to attempt vnlavvfull things: vvhich is manifest by the Bull found about the yeare of our Lord 1608. as the Sexton vvas digging a graue in S *Paules* in Londō, for Doctor *Stanhop*: he chanced to light vpon the coffin of one *sir Gerard brooke*, knight, vvho had beene buried there tvvo hundred yeares before, vvhere finding the Cords vvhole. the flovvers fresh; he espied also a Charter of Pardon or Indulgence, not consumed, not eaten, not defaced in so long a time, vvhich thus began.

The

The copy of a *Bull* found in the tombe of Syr *Gerard Braybrooke* Knight in S. *Pauls* Church in *London.*

BOniface Bishop, ſeruant of the ſeruants of God. To his beloued ſonne the noble Gentleman, *Gerard Braybrooke* the younger, Knight; & to his beloued daughter in Chriſt the noble Lady his vvife *Elizabeth*, of the Dioceſſe of *Lincolne*, Health and Apoſtolicall Benediction. It proceedeth from your affectionate deuotion, vvith vvhich you reuerence Vs, and the Church of Rome, that vve admit your petitiõs to a fauourable hearing, eſpecially thoſe vvhich concerne the ſaluation of your ſoules. For this cauſe we being moued to yeeld to your ſupplications, by the tenour of theſe preſents, doe grant this Indulgence to your

your deuotion, that such a Ghostly Father, as eyther of you shall choose, shall haue power by Apostolicall authority to grant to you (persisting in the sincerity of faith, in the vnity of the holy Church of Rome, and in obedience and deuotion towards Vs, or Our Successours Popes of Rome, Canonically entring in to that See) full remission, only once, at the point of death, of all your sinnes whereof you shall be contrite and confessed: in such manner neuertheless, that in those cases where satisfaction is to be made to any other, the same Confessor shall enioyne you to doe it by your selues, if you survive, or by your heyres if you shall then die, which you, or they ought to performe as aforesaid and least (which God forbid) you should by this fauour become more prone to commit vnlawfull things hereafter, We declare, that if vpon confidence of this Remission or Indulgence, you shall commit any such sinnes, that this present Pardon shall not be any helpe to you concerning them. Further more let it be lawfull

full for no man to infringe this Writing or Grant of Ours, or with whatsoeuer boldnesse to contradict it. And if any shall presume to attempt any such thing, let him know, that he shall incurre the indignation of Almighty God, and of his blessed Apostles S. *Peter* and S. *Paul*. Giuen at *Rome* at S. *Peter*, vnder the *Fishers-Ring*, the fifth of *Iune*, in the second yeare of our Papacy.

Whether it is necessaire to haue a proportionable cause for gayning of Indulgences.

CHAP. 14.

FIrst, it is certaine that Indulgences ought to haue a iust cause for the Pope is to dispense, not dissipate the treasure of the Church; neither is it reasonable that any one should prodigally bestow spirituall guift, whē to doe the same in temporall things; is condemned as a vice: And S. *Cyp. ep. 13. l. 3.* saith. An vnreasonable pardon doth turne to destruction:

ction: And *Innoc. III. in Con. Lat.* saith, That, the penitentiall satisfaction is eneruated, by indiscreet Indulgences. Secondly it is certaine, that it is not requisite that the vvorke enioyned doe recõpẽse vvholy the paine that is due; for so it vvould be no Indulgence; vvherefore the vvhole question is; vvhether it bee necessarie that there bee some proportion betvveene the vvorke & the Indulgẽce? so that for a great Indulgence one must doe a great vvorke, and for a little Indulgence a lesser? or vvhether, for a little vvorke one may gaine a great Indulgence.

The negatiue part is very probable, because as vvee said before in all Indulgences, a reasonable cause is required, othervvise the Pope might deliuer all the soules in Purgatorie. so *S. Bonauenture*, and others, vvho condemne much the giuing of Indulgences vvithout cause.

But the affirmatiue part is most probable, in that it hath more authors, and better reasons For first S. *Thomas*, *S. Antonine*, and others, doe

 say:

say; that it is sufficient that the vvorke bee good, tending to the honour and glorie of God, or to the profit of his Church. And the practise of the Church doth confirme it; for vvee see, that sometimes for the selfe same thing, the Church giueth greater or lesser Indulgences, and that many times for light things, giueth great Indulgences; and that vvith good reason, for the Indulgence doth not depend on the vvorke, but on the merits of Christ, and his Saints, vvhich is a sufficient cause for all Indulgences: And this is confirmed by the Glosse, on the *Extra:* of Pope *Boniface* the 8. *Antiquorum: de pœna & remissione:* vvhich place, because it hath most singular doctrine, I vvill briefly here set dovvne.

To the value of Indulgences foure things are required: Authoritie in the giuer, Aptnesse in the receiuer, Pietie in the end, Vtilitie in the vvorke, and Congruitie of time. The first is requisite, and that is residing in the Pope, vvho is chiefe of all the faithfull vnder Christ: The 2. is requisite because, as

as the philosopher saith, *actus activorum sunt in patiente dispositè*; for the Church doth not apply its treasure, but to its members; and those ought necessarily to bee contrite and penitent; for the punishment is neuer forgiuen, vnlesse first the fault be remitted. 3. Pietie in the end is required, that is, the honour of God and the exaltation of faith. &c. 4. Vtilitie in the vvorke, that is, that the vvorke vvhich is imposed for the Indulgence bee profitable, and to be ordained for the end aforesaid: vvhere vve must note (saith the Glosse) that in granting of Indulgences, one doth not so much regard the quantitie or greatnesse of the vvorke, but the kind or nature, of the vvorke: for an Indulgence principally regardeth grace, not merit: othervvise it should not be said Indulgence; and bringeth an example. If any one should offend a King, so that for his offence he did deserue to loose his hand; if he should giue to the king 1000. florens, to be deliuered from that punishment: such deliuery vvould not be said a remission, but a

redemption : but if the King should ſpare him gratis, or for ſome little thing, it vvould be a remiſſion and fauour. Therefore Eccleſiaſticall Indulgences doe not regard the merit, to vvit the penitents proper merit, but grace, and merit of Chriſt, vvheron (as vve haue ſaid before) Indulgences are grounded. Wherefore in this preſent Indulgence (to vvit the plenarie Indulgence giuen that yeare to the vvhole vvorld, vnder the forme of Iubily) the Romans, vvho in viſiting the Church of the Apoſtles, doe take little labour, gaine as plenary an Indulgence as thoſe that come from Spaine, or England: ſo that it ſufficeth, that the vvorke vvhich is impoſed for gayning the Indulgence, be a vvorke that may bee ordayned to the end intended in the Indulgence: Which manifeſtly concludes for the affirmatiue part.

But leſt vvee ſhould ſeeme to goe againſt the common opinion, it ſhall not be amiſſe to diſtinguish betweene the cauſe that moueth the Pope to giue the Indulgence, and the vvorke

that

that the party doth for gayning the Indulgence. In the first sense the negatiue opinion is most true, but in the second the affirmatiue. The first is manifest by the reasons that M. Doctor *Kellison* in his learned Commentaries that he hath made on the third part of *S. Thomas quæst. 71. art. 10. dub. 10.* vvell proueth out of *S. Cyprian*, vvho blameth the giuing of Indulgences on light grounds. And *Clemens 6. Extrauag. vnigenitus. de pœn. & remiss* saith, That the treasure ought to be dispēsed by *S. Peter*, and his successors, vvith proper and reasonable causes: that moue them: and the like he buingeth out of *Martinus 5. in fine Con. Const.* and his reasons are, that the Pope is a dispenser, not dissipator, as is aboue said, and othervvise the Pope should lauish the treasure the Church. And *Innocentius 3. cum ex eo, de Indulgentiis*, condemneth indiscreet Indulgences. Novv those just causes, as D. *Syluius* a learned Commentator of S. *Thomas qu. 25 suppl. art. 2. qu 2. con 3.* saith, are the building and dedication of Churches, conuersion of Infidels,

tirpation of Hereſie, deuotion of the people tovvards the Saints, or tovvards the Romane See, vrgent neceſſitie of the Church, the commendation of the glorie of Martyrs and greatneſſe of their merits, diſeaſe of body, and danger of ſoule, and ſuch like; *Baſſæus v. Indulg. 1. nu. 7.* A iuſt cauſe of granting Indulgences is the honour of God, the vtilitie of the Church, the commune, or priuate good. Yea in euery pious act there may be found a iuſt cauſe to grant Indulgences, if thence may redounde any profit to the Church and diuine Glorie; whether it be an internall or externall act, vvhether it be done, or to be done, vvhether it be done by him vvhich gaineth the indulgẽce, or by another: as it happeneth vvhen Indulgences are applyed by way of ſuffrage to the dead. Yet regularly the Indulgence vvhich is grãted to the vvhole Church requireth a commune cauſe immediatly belonging to the vtilitie of the vvhole Church, or a principall part thereof, or of a kingdome or Prouince: but it is not neceſſarie that this vtili-

tie

tie be immediatly ſpirituall, for ſometimes it may be temporall, ſuch is the defence of the Church from its enemies, or to obtaine deliuerie from famine, or plague, and ſuch like, laſtly it is a moſt ſufficient cauſe that it be for the reformation of the Chriſtian people, or for the ſpirituall encreaſe, of the faithfull, which cauſe is novv moſt in vſe. Any of which concurring without any reſpect to the proportion of the vvorke (ſpeaking probably) the Indulgẽce is valide & forceable; as well noteth the aforeſaid learned Doctor *Kelliſon* in the place aboue cited; vvhere he ſaith; That it is not requiſite that the vvorke enioyned by the Indulgence, doe ſuffice of it ſelfe to blot out ſo much paines as the Indulgences expreſſe, becauſe then it would be no liberall remiſſion, and the Indulgence vvould doe nothing; but it ſufficeth, that it be ſuch a cauſe that may iuſtly moue the Prelat to grant ſuch Indulgence: as, although there be required a cauſe that the Pope or Prince diſpenſe in a lavv notvvithſtanding, ſuch and ſo great cauſe as of it

ſelfe vvould take avvay the lavv, is not required, for the Prince ſhould doe nothing, or ſhould onely declare, that in ſuch a caſe, the Lavv did not oblige: but onely ſuch a cauſe is required that might moue the Prince to interpoſe his authoritie, vvhich ſhould take avvay the Lavv, or obligation of the vow from thoſe vvith vvhom he diſpenſeth. Moreouer, (ſaith hee) the Pope ſometimes can grant Indulgẽce vvithout enioyning any vvorke, as prayer, almes, confeſſion, or communion, yet not vvithout good end, vvhich is a ſufficient cauſe mouing him thereunto; as for example, hee may grant Indulgences to ſome Prince, or Lord, for to moue him to doe good offices to the Churćh, or that he may ſhevv his gratitude tovvards him for making vvarre, or doing ſome other good thing in the behalfe of the Church; ſo in formertime (as is manifeſt in *S. Cyprian*) Indulgences vvere granted at the prayers of deſigned martyrs, vvithout the enioyning of any other vvorke: So at *Rome*, the Pope granteth plenarie Indulgẽces

to some Cardinall, or to some one dying, without enioyning any worke vnto him. Thus farre the foresaid Doctor. Neither is he singular in his opinion in that, for Doctor Syluius aforesaid, in the said place, hath the same, saying also, that the worke ought to bee apt to the obtayning of the end intended; and this aptitude maketh the cause to haue proportion with the Indulgence. And *Cosmicke* in his booke *de sacramentis & censuris. disp.* 12. *de Indulgent.* hath the same, and many others: So that for the granting of Indulgences, it sufficeth that the worke bee proportionable to the end intended by the Pope, otherwise no Indulgence, now a dayes would bee available; for scarce one amongst a thousand is proportionable to the Indulgence.

From all which, I inferre the conclusion aforesaid; that a pious and reasonable cause is requisite for the granting of Indulgences. But for the gayning of them, it is sufficient that it bee a pious worke, tending to the end that moued, or ought to moue

the granter; otherwise wee might well suspect all Indulgences that are giuen; for certaine it is, that he that is at the next doore to S. *Peters*, may gaine a plenary Indulgence by visiting the said Church, as well as he that cometh from the Indies; although the worke in it selfe be farre different: The like may bee said of any other Indulgences, granted for the visiting of any Church; for the worke, although pious, yet it is not any way correspondent to our sinnes. The Indulgences that are giuen to Beades, to *Agnus Dei*, and such like, what proportion haue they? the like may I say allmost of all Indulgences granted now a dayes: and when the Authors of the contrary opinion seeme to salue this, by saying that it is not the worke, but the deuotion of the people that doth it, and that maketh the worke proportionable, I doubt not but they will confesse, that such acts ought to bee done with deuotion, so that this is annexed to all exercises which may merit these Indulgences: For according to all, hee that gayneth an Indulgéce, ought

ought to be in state of grace, at least at the time of receiuing of the Indulgence: for it is not necessarie that one doe all the vvorkes enioyned, being in state of grace, although it be far better and more meritorious: and the essentiall revvard of their vvorke, or releasing of their paine by vertue of their deuotion may be greater, but by vertue of the Indulgence is all one; as vvell noted the Glosse afore cited.

Whether Indulgences are of such force and vertue as they sound.

CHAP. 15.

COrduba in his booke *de Indulgentijs Q.* 26. vvould haue, that each one gaineth the Indulgences according to the rate and proportion of the vvorke that he doth; as for example: When in the forme of the Indulgence it is said, hee that shall giue so much, or so much to such an end, shall haue such an Indulgence: For the gayning of this Indulgence, each one must giue accor-

according to his abilitie, for there is more required of a rich man, than of a poore, othervvise he gaineth to the rate and proportion; that if he giue but the third part, vvhich is conuenient to his estate, he gaineth but the third part of the Indulgence, and so he that commeth to visite a Church, gaineth Indulgence according to the rate of his paines.

Some doe distinguish, saying, That Indulgences may be giuen for some determinate vvorke, or for some indeterminate vvorke; the precedent opinion is true, vvhen the vvorke is not determined, but not vvhen it is determined, So *Syluester, verbo, Indulgentia. Reginald. Henriques, S. Thom. S. Bon. in* 4. vvith many others: the reason of the former is, because it is probable that such is the Indulgẽce, as for example: vvhen there is an Indulgence giuen for the helping towards the vvarres of the holy land; a poore man, by giuing a penny may gaine the Indulgence, whereas a rich man cannot, because he doth not giue agreably to his estate or accordíng to *S. Thomas*, & *S. Bona-*

VENTVRE,

venture, it is vnderstood, if they doe according to their estate. But the most probable, and best founded vvith authoritie, and reason, is; that Indulgenges doe remit as much as they sound; that is, according as they are in the tenour of the grant: So S. *Thomas in 4. dist. 20. art. 3.* vvhere he requires no other condition, besides the authoritie of the Giuer, and the Charitie of the Receiuer. Wherefore the effectiue cause of Indulgences, is not deuotion, or labour, or price of the Receiuer, but vvhatsoeuer cause redounds to the profit of the Church, and honour of God, is sufficient for the Indulgences. But more expressely in *suppl. q. 25. ar. 2.* he hath this Conclusion: Sith the aboūdant merits of the Church doe exceed all paine due to men, vve may absolutely say, that the Indulgences are of such value as they are said to be; prouided that there be authoritie, and Charitie, aforesaid, and pietie in the cause: so that he vvill not haue that Indulgences should be proportionated to our vvorkes, but to the merit of Christ: His reasons are, because the

Church

Church cannot deceiue vs, yet shee proponndeth these Indulgences vnto vs: and the custome of the Church is, to giue sometimes to the same thing greater or lesser Indulgence, as for example: Sometimes for visiting a Church it giues 40. dayes, sometimes a plenary Indulgence; vvhence (saith he) the quantitie of the remission of the Indulgence, is to be measured frō the cause for vvhich the Indulgence is giuen: And therefore (saith he) he that is next to the Church, or the Clerkes of the said Church, gaineth as vvell the Indulgence, as he that comes a thousand leagues. The Glosse on the *Extrauag. of Bonifacius VIII.* aboue-said, confirmes the same: And *Nauar. in com. de Indulg. not. 31.* saith, that it is the common opinion, and giues this reason: It booteth not (saith he) vvhether the vvorke imposed, be done vvith great or little labour; for Indulgences doe not require proportion vvith the labour vndergone by vs, but vvith the merits of Christ, and his Saints, vvhich are distributed therein. So *Richardus A. Media villa in 4. dist.*

20. qu. 2. *Rosell. in verbo, Indulgentia. n.* 2. *Angelus ibid. num.* 2 *Innocentius*, the Splendor of Canonists. and *Hostiensis* the light of the Canon Law, whom he citeth. *Palatius in 4. dist* 20. *disp.* 1. *Durandus d.* 2. *qu.* 4. *Bonacinas tom.* 1. *fol.* 106. *num.* 18 where he expressely saith; That when an almes is to be giuen for gayning an Indulgence, it is to be gayned for euery little almes, vnlesse it be expressed in the Bull, according to each ones power: & when one doth the worke, he that taketh little paines for it, gayneth the Indulgence as well as he that taketh a great deale. And *Emanuel Sa, in verb. Indulgentia n.* 4. saith; When it is not limited what almes are to be giuen, it is left to each ones deuotion. *Valentia disp.* 7. *qu.* 209. *punct.* 4. *Roderiques c.* 183. *n.* 6. *Hier. a Sorbio verb. Indulgentia in Notandis. Syluester ibid. n.* 2. *Gab. dist.* 45. *q.* 3. *art.* 1. *and Mich. Medina tract. de Indulg. q. vlt. in fine. Maior in* 4. *d.* 20. *q.* 2. And *Posnaniensis* in his *decisions l.* 5. *c.* 4. *Henr. l.* 7. *de Indulg c.* 14. & diuers others; whose authorities may equalize (if not surpasse) those that are of

the

the contrary opinion. Novv let vs see the reasons. 1. All priuiledges and grants, either from the Pope, or other, are of such force and vertue, as the forme of such priuiledges & grãts doe import; othervvise there vvould be no certaine rule to knovv their force and vertue; but in the forme of such Indulgences, onely is put to doe such or such vvorkes; vvithout any mentiõ of the deuotion or labour of the receiuers; therefore such Indulgences are granted vvithout any respect of the labour, so that the vvorke be done: vvhich is cõfirmed, in that the diuersitie of Indulgẽces which doth proceed frõ the diuersitie of the forme, some require cõfession, some not; some doe recompence the labour, though all the vvorke be not done; as is to be seene in the Indulgence that Pope *Boniface* gaue to those that dyed on the vvay tovvards *Rome*, in the yeare of Iubily.

2. All such grants ought to be giuen in some determinate forme, othervvise they vvould not haue force: but supposing the contrarie opinion, there

there is no determinate forme; for it is all one to say, they shall gaine a plenary Indulgence, as to say, they shall gaine some Indulgence, great or lesse, according to their deuotion or labour, so that there would be no determinate effect, and consequently no determinate forme: Therefore supposing this opinion, no Indulgence would haue force in vertue of the Granter.

3. According to all, priuiledges, grants, Lawes, and such like, haue their force from the intention of the granter or Lawgiuer; but if the Popes had intended to haue giuen Indulgences with such limitation, certainely they would haue expressed it, least they should be thought to defraude the faithfull, by promising one thing & intending another: for without doubt, no man can gather any such intention by the words, or forme, or manner of giuing them: which made *Sixtus V.* when he gaue the Indulgences in the yeare 1588. to expresse his intention, that euery one should giue according to their abilitie, leauing it to the pru-

dence

dent Iudgement of the Confeſſor, to Iudge of it.

Perhaps you vvill ſay, that it is ſufficiently gathered, that ſuch is the Popes intention, becauſe in reaſon, he ought to doe ſo: vvhereto I anſvver; Firſt, that perhaps it vvould be more convenient to giue it ſo, but it doth not follovv, that therefore he giueth it ſo: as it doth not follovv, becauſe there be ſo many indiſcreet Indulgences, (to our ſeeming) therefore it is like the Pope did not giue them; for many times the things that ſeeme to vs to be of no great value is of an ineſtimable price. 2. One vvould thinke that hee that comes from England, or Spaine, & dies vvithin a mile of *Rome*, should more iuſtly gaine the Indulgence than he that is in *Rome*: yet (according to all, except the Pope expreſſe it) they gaine no Indulgence. 3. There is no reaſon, that on ſome occaſiõs, the Popes should expreſſe their intentions ſome times, & not at another, vnleſſe they knevv that the Indulgences were to be taken according to the formes. Laſtly, if we may

so interpret their intentions, because of some probable and apparent grounds, each one may forge new reasons, and so we shall haue no certainty.

4. Many Indulgences are giuen without any worke at all, wherein also little or no deuotion, or labour, is required; as for saying the name of *Iesus* at the houre of death, for being present at the Popes benediction on certaine times of the yeare, yea, sometimes they are giuen for the merits that are past, which if they were limited to them, may be would come short of any proportion, or equalitie; sometimes also the Pope giueth a plenary Indulgence to one dying, not respecting or expressing the proportion of his deuotion.

5. The treasure of the Church is sufficient to expiate all paine, according as it is applyed. Moreouer, he that is in state of grace, is capable of this treasure, and application; therefore, when there occurres a pious cause, for the good of the Church, and for the glory of God, what shall hinder

hinder the application; especially vvhen (as is said before) such applica-tion may be made vvithout any work. Besides, that each one that is in grace is capable of the merits of our Sauiour: neither is there more reason for this, than for the Popes giuing plenary povver to absolue, from sinnes, &, (as they say) *à pœna & culpa*, from paine and guilt; yet he ordinarily doth this vvithout any limitation, either in word or minde.

6. The worke for vvhich an Indulgence is giuen, may be considered, either in that it is for a pious end, or as it is a disposition of the subiect, or as it is in it selfe meritorious, and satisfactorie; the third is not required here, because Indulgences are not out of our proper merite, but out of a liberall distribution: not the 2. is requisite, for in the receiuer, it is sufficient that he be in grace: therefore it must be of the first, in vvhich consideration vve must note, that the vvorke tending to that end, is either determinate, or indeterminate; if it be determinate, then according to the most com-

common opinió, in doing the worke, one gayneth the Indulgence; but if it be indeterminate, as to say some prayer, or to giue some almes, then the least almes, the least prayer, sufficeth to satisfie the forme of the Indulgence, & consequently for gaining the vvhole Indulgence: for according to the common rule of the schooles, to the truth or veritie of an indefinite or indeterminate proposition, euery singular sufficeth.

7. According to *Nauarre, conf. de priuil. l. 5. nu. 2.* in rigour of the Lavv, he that doth not the vvhole vvorke, doth not gaine, either vvhole, or part; and it is the common opinion of all, vvhich is grounded vpon this reason, because a conditionall grant is not of force, vnlesse the condition be performed: vvherefore. if the condition be performed, the Indulgence is gained.

8. The Church giueth for the selfe same vvorke, sometimes great, sometimes lesse Indulgences; and sometimes for a great cause, giues a little Indulgence, and sometimes for a light cause;

cauſe, giueth great; as vvhen the Pope giueth a plenary Indulgence to all thoſe that are preſent at his benediction. But ſome vvill ſay, that by reaſon of ſome circumſtances, the vvorke may be of greater proportion; but this is gratis ſpoken: for ſetting aſide the Popes vvill, vvhat circumſtance is there in the Popes benediction, more in one time then in another, to come to this Church this yeare, more than was laſt yeare, or vvill be in the yeare followving? and the like may be ſaid of all others.

9. If this doctrine vvere infallably true, the Indulgences of *Quarantines*, and *Carens*, and ſuch like, vvere moſt vncertaine, for fevv or none did their vvorkes proportionably; but eſpecially thoſe Indulgences that vvere granted by the interceſſion of the Martyrs, vvhereto the parties themſelues did hardly concurre, and conſequently vvere deceiued in their Indulgences.

Laſtly, Pope *Innocent the* 3. *d. cap. cum ex eo*, condemnes indiſcreet Indulgences, and ſo doe all of the one and other

other opinion: But according to this opinion, there can be no indiſcreet Indulgences, therefore either the opinion is falſe, or the maior, vvhich they admit; the minor I proue: for that an Indulgence is not indiſcreet that may haue its effect, but all Indulgences (in that opinion) may haue their effects, therefore they are not indiſcreet. I proue my minor in that all Indulgéces vvhatſoeuer, if they haue not their vvhole effect, they may haue ſome great or little, according to the worke of the Receiuer: Perhaps yon vvill ſay, that they are indiſcreet, becauſe they are friuolous, & in the whole are neuer obtained: but I anſwer, that in theſe grounds, ſcant any plenarie Indulgéce hath its vvhole effect, but according to the rate of the vvorke.

The

The Answer to the obiections commonly propounded against the aforesaid opinion

CHAP. 16.

1. BOnifacius VIII. C. Antiquorum. de pœn. & remiss. after having giuen a plenarie Indulgence to those that visite the Churches of Rome, concludeth, that euery one shall merite more, & more efficaciously gaine the Indulgence, if he visit the Churchs oftener, and with more deuotion. But hereto I answer with *Suarez*, that the Pope intendeth nothing more, than that they should gaine it more efficaciously; that is, with more merit, grace, and glory; so the Glosse vnderstands him, saying; that it is not to obtaine remissiõ of greater paine, but to gaine greater grace. 2. I answer, that the Pope intended onely to shew, that he gayneth more efficaciously; that is more certainly, in as much as is in the behalfe of the cause, or that because he did that pious worke

worke more deuoutly, he might be morally more certaine of gayning the Indulgence: so *Greg. Valent.* and others.

2. The granter of Indulgences, doth, according to iudgement, consider, and ponder the cause for vvhich an Indulgence is granted, and according to this iudgement, as men doe come nearer, or farther from this cause, they more or lesse partake of this Indulgence. But to this I answer, that no doubt the Popes doe vvith mature iudgement consider vvhat they doe, in giuing these Indulgences (at least it is our parts alwayes to presume so) but this makes nothing against this opinion, but rather confirmes it, for certainely, all the Popes that haue beene since, did knovv vvhat belóged to Indulgences, and vvhat vvas requisite to haue beene done for the gayning of them, vvhich they vvould haue expressed, if they had in mature iudgement thought it fiting. Moreouer, some haue granted Indulgences vvith such clauses, vvhich vvould seeme superfluous, if all Indulgences vvere to

be vnderstood in that sense.

3. Such prodigall granting of Indulgences doth vvast the treasure of the Church; but this is *gratis dictum*, for the treasure of the Church, consisting in the merits of Christ, and his Saints, is infinite, and consequently cannot be vvasted.

4. If this doctrine be true, then the greater sinner is the greater gainer. But as the Schoole men say; this is per accidens, or accidentally, not by reason of the Indulgence, vvhich of it selfe is equall, but because the one had more sinnes than the other; & one may obiect the same in an act of Contrition, vvhich for one mortall sinne is necessary (except it be supplyed by some thing equiualēt) and yet it is sufficient for an hundred: so Baptisme in one, taketh avvay originall sinne only, in another originall and actuall; not for that there is any difference in the vertue of the Sacrament, which taketh avvay all sinne, prouided that there be no impedimēt: the like may be said of Indulgences. Besides, this argument makes no more against

against this opinion, than against the other; for supposing there be two, that doe the worke ordayned, adding all circumstances, if one had cõmitted a thousand sinnes, and the other but one, they should both be equall in gayning the Indulgence, or the grant must be false, yet accidentally, the one should gaine more than the other.

5. One may haue so much paine due, and doe the worke with so little deuotion, that the vtilitie thereof is not sufficient for the end ordayned, and consequently insufficient for the gayning of the Indulgence: Whereto I answer, that the vtilitie is more regarded in the pious cause, than in euery particular person. Moreouer, as satisfactorie works doe not require actuall, nay, scarce virtuall intention, so these workes being satisfactorie, shall haue their effect, although the party haue not such great deuotion; for, as hath beene said, the vertue and force of Indulgences doth not proceed from our deuotion, but from the merits of Christ.

You vvill ſay, the prudent diſpenſation of the Churches treaſure requires, that the vvorke ordayned ſhould haue greater and greater deuotion. But Indulgences are giuen in manner of a Lavv, and after a determinate manner, and in generall, not for any particular man, and conſequently not for any ones deuotion; but the Pope in commãding the ſame vvorke, granteth the ſame hire, to wit, the ſame Indulgence.

6. If this opinion vvere true, it would be an occaſion that men would tepidly vndergoe ſuch vvorks, as are commanded, vvhen they knovv that each one ſhould gaine them a like. but to this I anſvver: If the malice of men vvill abuſe good things, it doth not therefore followv that in themſelues they are falſe; although a man be much diſtracted in his office, or in hearing Maſſe, it doth not followv but that he ſatisfieth the precept: ſo in Sacramentall ſatisfaction, certainely one ſhould doe it better vvith deuotion, but it doth not followv, that if he doe it careleſsly, that he doth not per-

performe vvhat is required of him; nay, he may doe it in mortall ſinne; ſhall vvee therefore grovv more tepid and cold in deuotion. I may inferre the ſame of an act of Contrition, vvhich in the article of death vvill ſuffice for all my ſinnes paſt; ſhall vve therefore take an occaſion not to amēd our liues before, as many worldlings doe, to the great danger of their ſaluation: vvherefore, vvhat the vndeuout may doe, ought not to be a rule of that vvhich no vvay dependeth vpon their deuotion. But let ſuch conſider the ſaying of *Soto in 4 d. 21. qu. 2. art. 1. Without compariſon* (ſaith he) *the leaſt encreaſe of merit and grace, is more to be eſteemed, than the deliuerie from the greateſt paine in Purgatorie*, novv by doing of the vvorke deuoutly one heapeth vp more merit, encreaſeth in vertue & pietie, obtayneth force and ſtrenght againſt tentations, and ſuch like.

Finally, if in the relaxation of the paine, there be no iuſt eſtimation there ſhould ſome euill be left vnpuniſhed, vvhich vvere a kind of deordi-

nation. To this argument Bleſſed *Alexander Halenſis*, vvho for his ſingular learning vvas called (as *Sixtus Senenſis* vvitneſſeth) *the Fountaine of life*, & vvho, by the commandement of Pope *Innocent* the 4. did compile the firſt Samme of Diuinitie that euery vvas; vvhich vvorke afterwvard vvas approued by an expreſſe Bull of Pope *Alexander* the 4, and 60. Doctors of Paris. Who afterwvard miraculouſly became a Frier Minor: he (I ſay) *p. 4. qu. 23. m. 7.* anſvvereth, ſaying; That there can be no deordination in the diſpenſation of the diuine mercy; and God is iuſt in all his workes; for in pardoning or punishing, he pardoneth and punisheth iuſtly: whatſoeuer is ordayned or ruled by his will, is done iuſtly: as S. *Auguſtine* ſaith: *O Lord if thou punish, thou art Iuſt; in like manner, O Lord, if thou ſpareſt; thou art Iuſt.* In the Reſolution of the aforeſaid queſtion, he ſaith; That the iuſt eſtimation of the paine is to be conſidered either from the equitie of Iuſtice, or diſpenſatiō of grace; the firſt is not required in Indulgences, but the is; for Indulgences proceed

proceed from grace, not from Iustice.

You vvill say, it is against reason, that for so little a thing, a man should gaine so great a benefit. Whereto I answer; that if vve did consider the mercy of God, vve vvould not iudge so, but if vve stay in the rigour of Iustice, then no vvorke that humane powver can performe is sufficient, but God hath (as it vvere) laid a side his iustice, he is become a God of mercy; vvitnesse his infinite mercy in dying for vs, in this mercy, and merit of this Passion vvee gaine these Indulgences. Moreouer, the Church (which cannot erre) doth most frequently giue Indulgences for such causes, that in them selues vvith all the deuotion that can be imagined, vvould not seeme reasonable for the gayning of so great Indulgences, as hath beene said before: as for example, to those that goe to such a Church, he that is in the next doore gaineth (as hath beene said) aswell as he that is come from the farthest part of the vvorld.

But you vvill aske; Is there no difference betvveene those tvvo? I answer,

in regard of the Indulgence, there is not, but in regard of the merite, reward of the action, there is: neither is there any iniustice herein, because Indulgences are not giuen of right or due, but of the vvill of him vvho dispenseth the Treasure of the Church.

You vvill say, vvhy then he may deliuer all the soules out of Purgatorie: but I answer, that this argument sauours more of malice than reason: for I vvill say the same in the other opinion; for if the Pope should ordaine some solemne fast for the soules in Purgatory, in this tenour; Whosoeuer should fast so many dayes, or doe so many things, and multiplie them continually, he would leaue no soule there. Moreouer, according to all, the Pope must haue some pious cause, for the granting of Indulgences, vvhich ethervvise vvould not take effect: vvhich in all our arguments vve suppose; and therefore this argument maketh nothing against vs.

You vvill say, if the Indulgence be precisely giuen for the vvorke, then a man may diuers times gaine the same In-

Indulgence: In this vve muſt conſider the tenour of the Bull, vvhich (as is ſaid, before) is the certaine rule for knovving of Indulgences, although ſome ſay, that vvhen the times are limited, that then they are gained but once, but vvhen it is giuen for alwayes, then at any time one may gaine the ſame Indulgence:

There remayneth ſome difficulty in that, Saint *Thomas* ſeemes to ſay in the place before cited ad 3. that vvhen an Indulgence is giuen indeterminately, as for example, he that giueth help to the building of a Church, ſuch help is vnderſtood ſo that it be conuenient for him that giueth it; and according to that he gaineth more or leſſe. Whereto I anſvver that Saint *Thomas* is to be explicared by him ſelf immediatly following, in the ſame place, ad 4. vvhere he ſaith, that he vvho is next to the Church & the Prieſts & Clerkes of the Church, doe gaine as much Indulgence, as thoſe that come a 1000, leagues, becauſe remiſſion it not proportionated to the labour, but to the merits that are diſpenſed; the

like reaſon is for the almes. And nowe to explicate vvhat he ſaid before, he ſaith, that this is to be vnderſtood, whē the Iudulgence is giuen indiſtinctly, for ſometimes it is diſtinguished, as vvhen in generall Abſolutions, the Pope giues to thoſe that come by ſea, 5. yeares, to thoſe that come from beyond the Mountaines, 3 others one, & according to this, he it to be vnderſtood in his former anſvver: otherwiſe he should contradict himſelfe. vvhen he ſaith, that thoſe who are in the Church, & thoſe that come ſo farre, do gaine the Indulgence equally, for the ſame reaſon is in the Almes. And note, that this anſvver of Saint *Thomas* doth much confirme vvhat hath bin ſaid, for hence vve gather, that vvhen the Pope vvould haue ſuch participation of the Indolgences, he is vvont to expreſſe it.

A

A further Explication of some occurring difficulties concerning the nature of Indulgences.

CHAP. 17.

NOt long agoe I lighted vpon a learned Treatise, touching the Controuersie of these times, vvherein the nature of Indulgences, is strangely vvrested from the common sense of the Church, and generall opinion of Diuines. For the Author seemeth to extend the vertue of Indulgences only to *Forum Ecclesiasticum*: or to the externall paines or penances imposed or to be imposed by the Church: and not at all, to *Forum diuinum* or to paines, due before God, or extended to the other life in Purgatorie; vvhich also some other, vvould in a manner take away: or at least make another thing; especially taking avvay all releasemẽt from thence before the day of Iudgement; and consequently making all Indulgences, Masses, and prayers for the dead, in the Churches sense, vn-

profi-

profitable and vnavaileable:

Whereas all Christians knovv that it is no ſecure vvay, to follow our proper iudgements in poincts of this nature: vvhatſoeuer ſeeming ſtrong & apparent reaſons may moue vs: there being no certaintie in myſteries of our faith; but by the Rule, Iudgement, and authoritie of the Church: vvhereto vve ought to ſubmitt: for as a learned Author of theſe our times (vvhoſe name I conceale, becauſe ſuch is his vvill) ſaith: there great S. Auguſtine puls dovvne ſayles, and of a Maſter glories to become a ſcholler: thence we learne, that if an *Origen* (the Crums of vvhoſe plenty, rendred *Clemens* Alexandrinus rich in eſteeme of all) or an Appollinarius (vvith his conqueſts againſt Porphirye, and other enemies of Gods Church) or any other prodigious Comets of vvit and learning: or vvhatſoeuer Poſteriour Maſters (vvho can be but Pedants to the former) ſhould preſume to teach the Church, or to queſtiō her magiſteriall dictates, or conciliary Decrees: vve muſt ſay vvith Vincentius Lyrinenſis cap. 10.

That

That with the Church we ought to receiue Doctors, and not with Doctors to forsake the faith of the Church. Could we attaine to S. Paulinus contempt of our selues; we should not at so high a rate, as to the preiudice of Gods Church, and its diuine truths; sell our rauy conceits; nor vse any recalcitration in order to the holy Churches great treasurie, opportunely dispensed, & humbly receiued by her learned Children.

We may here apply (and that I hope without offence) the words of that learned Cardinall Cusa in his 2. Epist. to the Bohemians. It is the beginning or height of all Presumptions; saith he *quando Iudicant particulares sensum suum in diuinis Preceptis, voluntati Dei conformiorem, quam vniuersa Ecclesia.* When particular men doe iudge their owne sense, in the intelligence of the diuine precepts more conformable to Gods will, and to the intention of the holy Ghost: than the iudgement and sense of the Vniuersall Church. In cõfirmation wherof he produceth the words of S. Augustine, *Ille in Ecclesia*

remanet, qui ſuum ſenſum præſumptuoſe non eleuat, ſupra dictamen maioris Partis Sacerdotij. He remaineth in the Church, vvho preſumptuouſly doth not eleuate his ſenſe or iudgement aboue the dictamen of the greater part of the Prieſtly function, or of Prelats in vvhoſe hands the Goſpell is laid in depoſitum & vvho as diuine Ambaſſadours doe. diſcharge the function of Chriſt Ieſus, for that Chriſtian who allvvayes followeth the greater and perfecter part of the Church can neuer runne hazard in the vvay of ſaluation: nor euer fall in danger to be deceiued, for as the ſame S. Auguſtine ſaith *l. de vtilitate credendi. c. 10. Hoc inſſum diuinitus, hoc à Beatis Maioribus traditum, hoc ad nos vſque ſeruatum: hoc perturbare velle, atque peruertere, nihil eſt aliud quam ad veram Religionem ſacrilegam viam quærere.* It is no vvay conuenient, nay, it is no leſſe than ſacrilege, to diſturbe or peruert vvhat hath bene commanded vnto vs from aboue, deliuered vnto vs by our anceſtours and predeceſſours, and conſerued euen vnto theſe our times

Ori-

Origen præf. in lib. Periar. cometh neere to this purpose vvhen he saies. There be many vvho thinke they believe the things vvhich are of Christ, and some are of different opinion frō those who vvent before them: but let the doctrine of the Church be kept vvhich is deliuered from the Apostles, by order of Succession and remaines in the Church, to this very day. I vvill end vvith that Catholique saying of Blessed S. Leo ser. 1. de Ieiun. & poen. It is not to be doubted, saith he, but that all Christian obseruances are of diuine institution and that vvhatsoeuer is receiued by the Church as Custome of deuotion doth come from Apostolicall tradition and from the doctrine of the holy Ghost, vvho doth also novv in the hearts of the faithfull regulate his ovvne institutions & inspirations.

From what hath bene said I might here conclude: that each Christiā may and ought to stand to the common opinion of Diuines, especially if it be approued by Gods Church, and receiued by the generall practise of all good

good beleeuers, vvhich might ſuffice for my preſent intention: But becauſe this bookes ſcope is to ſhevv the benefits vvhich deuout ſoules may reape by this Confraternitie of the Chord, amongſt which, Indulgences are not the leaſt, and that not only in reſpect of the liuing, but alſo of the dead, to vvit thoſe vvho are in Purgatorie. It vvill not be much from our purpoſe, if briefly vve declare that Indulgences in a true Catholique ſenſe cannot be vnderſtood to be only remiſſion of Eccleſiaſticall penalties, but of temporall paines due for our ſinnes (vvhoſe guilt is before taken avvay) in the iudgement of God, either in this life, or in Purgatory, and laſtly that the paines of Purgatory are temporall & remiſſible by Indulgences, Maſſes, and prayers made for the dead, either in generall or particular: and that before the day of Iudgement; ſooner or later, according to the qualitie and nature of their paſt offences.

Whether Indulgences extend only to Penalties due by Ecclesiastical law.

CHAP. 18.

DOctour Estius (whose learning & sanctitie is well knowne especially in this Vniuersitie of Douay) Dist. 20. in 4. sent. hath these words. Some were of opinion (which Luther also put amongst is Assertions) that Indulgences doe release the paines, which are enioyned for sinne in this life, and not to haue any force to remit paines due in the would to come. Alexander Ales, S. Bonauenture, and S. Thomas with diuers others, do put it downe in the same termes; to wit that they anivvere only to paines due *iure Ecclesiastico*, and not *iure diuino*, and they, and all others almost who haue written vpon the sentences doe in expresse termes refute this opinion as erroneous.

Amongst many other arguments, Estius hath, this is one. If Indulgences

doe

doe only remit the paine of this life; that should be true, vvhich (contrary to the expresse vvords of S Cyprian, & the ancient tradition of the Church approued by the authoritie of Councells, and Popes) Luther amõgst other things hath auerred; that Indulgences are neither necessarie, nor profitable to those vvho are dying or infirme: for such are not bound to any such penance.

Our Blessed Martyr and Bishop of Rochester, in his booke against Luther, Act. 21. teacheth vs, that Luther firmed Indulgences to respect only Publicke crimes, and that he calumniated the Pope, for his changing the Diuine lavv, by loosing that vvhich the diuine Iustice did inflict: in so easily giuing Indulgences (it seemeth he vnderstood the Catholique Tenet; better than these men doe othervvise he laboured in the aire) To this the holy Bishop answvereth; why may not he change the diuine lavv, to vvhom povver is giuen to change it? Is not he vvho is guilty of mortall sinne by diuine lavv, to be punished vvith eternall

paines?

paines? yet neuertheleſſe the Pope can free him, from guilt & eternall paine; vvhat therfore doth hinder, but that he may take avvay temporall paines; which is due to ſinne according to the diuine Iuſtice? Wnerefore, ſaith he, it behoveth that we confeſſe the Popes authoritie to extend farther than to take avvay canonicall penalties only: to wit to thoſe vvhich are due for ſinnes paſt, if there vvere no Canõs at all. For no mã is ſo blind, that he doth not ſee paines to be due by the lavv for ſinnes; although ſuch Canons had neuer bene ordayned.

Pope Leo in his Apoſtolicall Bull, againſt the errors of Luther; amongſt others of his errors puts this; that Indulgences are of no value to the remiſſiõ of paine due to actuall ſinnes, before the diuine Iuſtice. And this: Thoſe vvho belieue Indulgences to be ſouleſauing and profitable to ſpirituall fruit, are ſeduced. And, 3. Indulgences are only neceſſarie for publique crimes &c. theſe vvith the reſt are condemned. And therfore conſequẽtly vve may inferre, that according to

the

the Popes iudgement, the oppoſite propoſitions are true; to vvit that Indulgences haue the force and vertue, to remitt paine due to actuall ſinnes before the diuine Iuſtice, and thoſe vvho beleeue Indulgences to be ſoule-ſauing and profitable to the fruit of the ſpirit, are not ſeduced. And laſtly that Indulgences are neceſſarie aſvvel for priuate as publique ſinnes, and as conſequently vve may inferre, that the opinion novv mentioned concerning the Eccleſiaſticall penalties cannot ſtand vvith the Popes determination. Since Luthers condemned opinions doe ſo farre agree vvith it.

But to make this more cleere; let vs reflect from vvhence and vvherfore theſe Canonicall or Eccleſiaſticall Pennances vvere ordayned. And firſt vve may note, that there are three ſorts of Penáces, to vvit: Secret Publique, & Solemne: of the firſt vve may read S. Clement Ep. 1. S Cyprian lib. de lapſis. And S. Baſill. in Reg Breu. vvhich is alſo practiſed euen in theſe times. Of the tvvo others vve may find this differéce, that thoſe who did publicke pe-

penance, were or might be restored to their honour and credit againe; and might afterward be admitted to holy Orders: but those who did solemne penance, did neuer or very rarely recouer their honour againe; but alwayes were iudged vncapable of holy Orders; by this distinction many obscures places of ancient Councells, may be made cleare, for some speake of the one, some of the other. Of these publique penances, see Pope Fabian Epist. 2. ad Orient. Episc. and Tertulhan l. de Præs. cap. 1.

But we may note, that this publicke penãce was threefold; the first was of Cathecumẽs before Baptisme: such as Cõstantine the Emperour declareth of himselfe: The second was that, which Christians practised in time of Persecution, as Tertullian mentioneth cap. 40. Apol. The last was for publique crimes, without the ceremonies of solemne penance, and such was the Penãce of the Emperour Theodosius, and the neuer sufficiently admired penance of our King Henry the second, for the death of S. Thomas Becket:

in

in these it vvas in the powver and dispoſall of the Bishops, to prolong or shorten the time, as he ſaw conuenient.

As for ſolemne Penances, they were ordayned for great and ſcandalous crime, performed vvith many ceremonies, introduced by the Church, for the ſatisfaction of the Gentils: and to terrifie others from offending: ſo the Councells of Toledo, Carthage & others did ordaine that Idolatrie and ſuch like ſinnes as Adulterie and Murther, should be punished by a publicke and ſolemne Penance. Yet ſo that this vvas rarely giuen, but once and that vvith exemption of ſeuerall perſons. Howeuer for our purpoſe, we may indifferently take ſolemne and publicke penances in the laſt ſenſe: for in reſpect of theſe only, the Canonicall Penances vvere ordayned, & that for ſeuerall endes.

The firſt and more generall vvas, as hath bene ſaid, for the punishment of publicke offences, and notorious crimes; as Nauarre Man. cap. 26. n. 17. vvell noteth See S. Auguſtine Ep. 54.

the Councell of Rhemes, can. 3. Con. Tol. 1. Arelat. cap. 26. Conc. Picta. Colon an. 1536. cap. 38 par. 7. & others S. Augustine giueth the reaſō thereof, Ench. c. 65 ſaying *recte conſtituuntur ab iis qui Eccleſiæ præſunt, tempora Pœnitentiæ, vt fiat etiam ſatis Eccleſiæ*, that the Church may be ſatisfied or as Origen ſaith in Pſal. 36 hom. 11. for edification of others.

Secondly theſe Penances were but preparatiues to moue the offenders to true contrition and confeſſion: as is to be ſeene in the 4. Councell of Carthage, and diuers others. Conc. Cabilonenſe vnder Leo the 3. cap. 24. 35. & 38. inſinuates the ſame and the Ticene Synode vnder Leo the 4. cap. 7. Hence the Laodicean Synode ſaith Thoſe who are truely conuerted, after hauing abiured their hereſies, may be preſently admitted to Communion without any penances: and in many Councells to this end certaine penances were ordained before Baptiſme: and laſtly in the Councell of Affrick can. 93. it is ſaid: the Pœnitents according to the canons ought

not

not to communicate before their penance vvas accomplished.

Lastly to omit others. These Canonicall Penances vvere ordained as certaine Rules vvhich Confessours ought to obserue in enjoyning of Penances: or to shevv them the manner of proceeding vvith pœnitents: so Bassæus vvith diuers others, nay such is the opiniõ of S. Bonauenture & other ancient Diuines.

Novvlet any one iudge vvhether Indulgences in the sense of the present Church cã any vvay be applied to these penances. Besides if this opinion vvere true Indulgences should novv be altogether vseless and vnprofitable contrarie to the Councell of Trent sess. 25. vvho condemnes vvith Anathema any one that should say them to be so. The sequele is manifest, for take avvay the Ecclesiasticall Canons & in this sense there is no vse of Indulgences, vvhich is nothing but remission of Canonicall Penances: but all canonicall Penances are abrogated and of no force at this time as is manifest by the common consent of Diuines and as dayly expe-

experience teacheth, vnleſſe vve vvill vnderſtand them in the third ſenſe, here before mentioned.

Laſtly if this opinion vvere true: no man neede much to care for Indulgences: for in omitting thoſe penãces either one ſinneth or not? if they ſinne; vvhy is it not inculcated to the people, that they may haue a conſciẽce of it; and hovv can Paſtours & Prelats be excuſed, vvhen they doe not teach their flocke to auoide this ſinne? If they doe not ſinne; vvhat neede one care; vvhen ſuch Penances doe not extend to the other vvorld; for the Church neuer intended to oblige any one to ſuch Penances there.

From all vvhich vve may conclude, that either there is no Indulgences novv, or elſe they muſt haue ſome other end, vvhereof vve ſhall ſpeake in the next Chapter.

What Paines are remitted by Indulgences.

CHAP. 19.

THe ſacred Councell of Trent ſeſſ. 21.cap. 9. vvithout all doubt did much eſteeme of Indulgences vvhen it calleth them *Spirituall graces*, and *treaſures of the Church* and ſeſſ 25.cap. 21. affirmeth that the powver of granting Indulgences is giuen to the Church from God, and conſequently that they are not to be vnderſtood, as grounded vpon any humane conſtitution, but muſt needs extend to ſome more ſpirituall profit, and that ſuch is the opinion of the diuines; is manifeſt: for as Doctor Kelliſon in 3. D. Thom. q.71.ar.10. dub.8. Indulgéces haue this effect to abſolue or remit paines due in Gods Iuſtice, in Purgatorie, if not here, to be endured, this Concluſion ſaith he is from S. Thomas and others; and is the common ſenſe of the faithfull: our Corduba vvho learnedly handleth all difficulties

ties concerning Indulgences: qnæſt. l. 5. de Indulg. quæſt. 10 doth proue that Indulgences doe remitt paines due for ſinnes paſt, aſvvell, *in foro Dei*, as, *in foro Eccleſiæ*: amongſt other reaſons which are there to be ſeene; he alledgeth: that Indulgences doe ſucceed in the places of Penances: enioyned or to be enioyned for ſinnes remitted, affirming that ſuch is the common ſenſe of the Doctours of the Church: which he alſo proues by the decree of Pope Clement the 6. vvhere he expreſſely ſaith that Indulgences are granted for remiſſion of temporall &c. Whence it is that novv very often the Popes in their Bulles (explicating vvhat the faithfull gaine by Indulgences) doe ſay, that they are reduced to the ſtate of Baptiſmall Innocency; and ſhall goe after their deaths preſently to heauen.

Our Bleſſed Bishop Fisher vvho did vvrite of Indulgences againſt Luther, doth in ſeuerall places affirme that Indulgences are dravven from the Treaſure of the Church; and doe extend to temporall paines due for ſinnes novv

mitted. If vve vvill goe a little higher: in the Conncell of Basill vvhere the disputation of this matter of Indulgences first began the Deane of Cambrey made an Oration against the errours of Wicleff, and other Hereticks: and amongst other points he speakes of Indulgences in the same sense as novv the Doctours doe: averring Indulgences to be remission of paines, due for sinnes: and that they are grounded on the lavv of God, to salue the diuine Iustice, dravven out of the Churches Treasures, vvhich he there amply declareth. Pope Vrbane in Claremont Councell held in the yeate 1095. did giue a plenarie Indulgence; in these termes, vve release immense paines for their sinnes: and those vvho shall depart this life vvith repentance may not doubt but they shall haue Indulgence for their sinnes, and fruit of eternall revvard.

Lastly this appeareth more clearely in that according to the sense of the Church, Indulgences are extended, at least by vvay of suffrage euen to the soules in Purgatorie (as is manifest by

by ſeuerall grants of the Popes: vvhere certainely, there is no obſeruance of thoſe Eccleſiaſticall Canons; vvherefore it cannot othervviſe be interpreted, than by a remiſſion of Paines due before God, vvhere to the Eccleſiaſticall pennãces did in this life correſpond. But this vvil bring vs to the laſt difficultie to vvit.

Whether Indulgences doe extend to the ſoules in Purgatorie; and vvhether there be any releaſement from thence before the day of Iudgement?

CHAP. 20.

THe Tridẽtine Fathers did eſteeme Purgatorie as a thing not to be doubted off. For Can. 30. ſeſſ. 6. de *Iuſtif.* they make this definition. If any one ſhould ſay that after grace of Iuſtification receiued, the fault is ſo remitted to any penitent ſinner, and the guilt of eternall paine blotted out, that there remaineth no guilt of temporall paine, to be paid either in this

vvorld, or in the next in Purgatorie before the entry into the kingdome of heauen may be opened: Anathema. From whence vve may clearely gather, that Purgatorie is nothing elſe, but a place vvherein ſinners are to make ſatisfaction, by a temporall paine (in caſe they haue not done it in this vvorld) before they can enter into heauen: and in the laſt Seſſion they beginne vvith the Decree of Purgatorie, ſaying. Sith the Catholique Church, taught by the holy Ghoſt, out of ſacred vvrit, and ancient tradition of the Fathers, in holy Counſells, and novv laſt of all in this Generall Synode, hath taught that there is a Purgatorie, and that the ſoules detayned therein, by the ſuffrages of the faithfull but eſpecially, by the acceptable ſacrifice of the Altar, may be ho'pen &c. by vvhich vvords the holy Councell declareth the doctrine of Purgatorie, and of the helpe vvhich ſoules there detayned may haue to be grounded in Scripture, Tradition, Councells, & Fathers: ſo that it vvere great preſumption or rather hereſie to oppoſe it.

From

From hence vve may dravv this argument according to the Councell of Trent, the ſuffrages of the Church are profitable to thoſe who, are in Purgatorie, but Indulgences are numbred amongſt the ſuffrages of the Church, therfore they may be applyed to the dead; or to thoſe vvho are in Purgatorie. Alexander Ales part. 4. memb. 5. q. 13. de Indulg. ſaith it is moſt probably or moſt truly to be preſumed, that the treaſure of the Church is in the Popes povver; and that to thoſe vvho are in Purgatorie (becauſe by reaſon of the charitie vvherein they departed this life they are fitting to receiue Eccleſiaſticall benefits) he may communicate ſuch benefits, and ſo he may giue them Indulgences, and relaxatiõs; vvhich he explicates afterwards that it is done by way of ſuffrage and not by vvay of iuridicall abſolution vvhich is confirmed by the common practiſe of the Church as may be ſeene in the ſeuerall grants of Indulgences, for the dead alvvayes by vvay of ſuffrage.

But ſome vvil aske vvhat it is to

giue Indulgences by vvay of ſuffrage? vvhereto I anſvvere, that ſuffrage is nothing elſe but a certaine Eccleſiaſticall or ſpirituall aide, or helpe which is giuen by three wayes: to vvit in meriting by good vvorkes; in obtayning by prayer; and in ſatisfying by ſufferance and paſſion: novv Indulgences for the dead are not by vvay of merit, but by vvay of impetration and ſatisfaction vvhich is communicated vnto them.

2. No man can doubt, but that the ſoules of Purgatorie may be aſſiſted, by the prayers of the faithfull in particular; much more by the prayers of the vvhole Church: eſpecially by the ſacrifice of the Maſſe, as it is defined by the Counſell of Trent Seſſ. 22. cap. 2. in theſe vvords: *Quare non ſolum pro fidelium vivorum peccatis, panis, ſatisfactionibus & aliis neceſſitatibus, ſed & pro defunctis in Chriſto nondum ad plenum purgatis ritè iuxta Apoſtolorum traditionem offertur*, the holy ſacrifice of the Maſſe is vvel offered according to Apoſtolicall tradition not only for the ſinnes, paines, ſatisfactions and other

other neceſſities of the faithfull vvho are liuing; but alſo for the dead, as yet not fully purged in Chriſt, and can. 3. of the ſame ſeſſion. If any one ſay that the ſacrifice of the Maſſe ought not to offered for the liuing and the dead for ſinnes, paines, ſatisfactions and other neceſſities Anathema. And in the place cited in the be gimming of this Chapter: let the Biſhops take care that the ſuffrages of the faithfull liuing, to vvit Sacrifices of the Maſſes, prayers, almes, and other vvorkes of pietie, vvhich are vvont to be done by the faithfull for other faithfull vvho are dead; be piouſly and deuoutly performed according to the Churches inſtitution.

If this be true, as no man that is a faithfull Chriſtian can denie, vvho can doubt, but that after the ſame nature Indulgences may be applied to the dead; for if particular vvorkes as prayers, almes, and ſuch like; may ſerue by vvay of ſatisfaction, for the comfort of the ſoules vvhich are in Purgatorie: vvith more reaſon may the merits of the Saints & principally

the merits of our Sauiour (vvhereby ſuch vvorkes and actions haue their effects) be applyed for the dead; eſpecially if it be done by the ſupreame povver on earth, in vvhoſe cuſtodie this treaſure is. For there can be no more reaſon for the one than for the other, vnleſſe vve should denie ſuch treaſure to be in the Church: vvhich vvould in an manner contradict that ſacred Councell ſeſſ. 21. de Reform. c. 9. When it termeth theſe Indulgences to be cœleſtiall treaſures of the Church.

But if any one aske vvhen shall theſe Indulgences take their final effect. I anſvvere that as theſe ſuffrages haue their finall effect, vvhen full ſatisfaction is made, for the ſinnes of thoſe vvho are in Purgatorie; ſo theſe Indulgences, as vve may gather out of the vvords of the Counſel novv cited, for Seſſ. 22. ſuch ſuffrages, haue their effects, for the dead not fully purged in Chriſt: vvhen therfore they are fully purged they haue their finall effect. & ſeſſ. 6. can. 30. That temporall paine remaineth to be paid either in this life

or in the next in Purgatorie before the entry into the kingdome of heauen may be opened : out of vvhich vve may gather that then theſe ſuffrages, the ſame vve may ſay of Indulgences, ſhall haue their finall effect, when that temporall paine is ſatisfied; till vvhich time the ſoules ſo detained in Purgatorie cannot enter in to heauen.

Novv becauſe ſome haue doubted vvhether ſuch ſoules ſhall goe to heauē before the day of Iudgement; I cannot omit to ſpeake a vvord or tvvo of this point, referring the larger diſputation therof to the more learned and principally to the iudgement of the Church. It ſhall ſuffice me, to follovv the common iudgement of the Doctours, grounded vpon the authoritie of the Fathers and determination of Counſells. Who ſeeme poſitiuely to determine it for the affirmatiue part.

And to beginne vvith Counſells. Although the Counſell of Trent doth not directly define it, yet it ſeemeth ſuch to haue bene the opinion of the Fathers in that Counſell; for otherwiſe it vvould ſeeme impertinent to

put thoſe vvords, before the entry of the Kingdome of heauen may be opened: vnleſſe they did iudge, that vvhen due ſatisfaction of their ſinnes vvas made they might enter into the Kingdome of heauen: vvhence the catechiſme ordayned by the Councell of Trent, par. 1. Art. 5. ſaith that there is a Purgatorie fire vvherwith the ſoules of the godlie, hauing bene tormented for a certaine time, are expiated that the entry into the celeſtiall Court may be opened: The Prouinciall Coũſell of Mayens, held in the yeare 1549. ſaith that it is the conſtant doctrine of the Church, confirmed by collation of Scriptures and euident reaſon, that there is a middle ſtate of thoſe vvho depart this vvorld, vvho as ſoone as they goe out of this humane flesh, are neither deliuered vp to eternall torments; nor admitted to that bleſſed conſort of Saints: vvherin vvith a moderate ſeueritie mixt vvith clemency, he for a TIME, doth take reuenge, vvho knovveth the manner and meaſure of his mercies, and torments: vvhich vvords ſuppoſe this paine to be

but

but for a time, leaving alſo that time to Gods determination. The holy Councell of Florence vvill tome more neere. for in it the queſtion of Purgatorie vvith all things, vvhich belong vnto it, vvere exactly examined: and finally after long debate, both Latins and Greeks agreed that there vvas Purgatorie, by fire, ordayned for thoſe vvho had ſinned and repented, but had not made full ſatisfaction of their ſinnes, and finally to our purpoſe that after ſuch ſoules vvere purged they are to be placed in the company of thoſe vvho behold God. vvhich Pope Eugenius in the definition of the ſame Counſell, more clearly expreſſeth in theſe vvords. *Illas (ſi animas) quæ poſt contractum peccati maculam, vel in ſuis corporibus, vel eiſdem exuta corporibus, ſunt purgata, in cœlum MOX recipi: & intueri clare ipſum Deum trinum & vnum ſicuti eſt.* Thoſe ſoules who after contracting the ſpot of ſinne either in their bodies or out of their bodies are purged, preſently to be receiued into heauen, and clearely to behold God himſelfe ſo that here vve ſee, it determined

mined that the ſoule once purged doth preſentely (not expecting any longer time, much leſſe the day of Iudgement) flie to Heauen

After ſo cleare a Deffinition in ſo ſolemne a Counſel, vve neede not goe farre, to produce Fathers: I vvill content my ſelfe vvith one or tvvo, and thoſe ancient and learned enough to take avvay all ſuſpition: for S. Ceſarius Bishop of Arles, vvho liued as Baronius ſuch about the yeare 499. Serm. 8. de Eleemoſyna ſaith, If vve doe not redeeme our ſinnes vvith good vvorkes, vvee shall ſtay in Purgatorie vntill our ſinnes be conſumed: and *Hom. 8. in illud cuius opus arſit*: he hath the ſame, ſaying: So long vve shall ſtay in that Purgatorie as the foreſaid little ſinnes as it vvere wood, hay, and ſtubble are conſumed, and aftervvard: Whence doth any one knovv vvhether he is to paſſe by that fire in ſome *dayes* or *moneths* or perhaps alſo *yeares*. Sure he vvas not of the opinion that they ſhould ſtay vntill the day of Iudgement vvho queſtion about dayes moneths and yeares:

S. Iu-

Sainct Iulian Bishop of Toledo vvho liued about the yeare 680. in his Prognostication l. 2 c. 22. vvill speake his minde more plainly I thinke saith he) that as all the reprobate vvho are damned in eternall fire, doe not burne vvith one and the selfe same qualitie of punishment: so all those vvho are beleiued to be saued by the grieuous paines of Purgatorie, doe not sustaine the torments of spirit, for one and the selfe some space of *time*, so that vvhat is done in the reprobate by difference of paine, this in those vvho are to be saued by fire is done also by measure of TIME: For by so much lesse or longer is the torment of Purgatorie fire extended to them, by hovv much they lesse or more loued temporall things. Which he proueth out of S. Augustine in 1. Cor. 3. By hovv much more or lesse they loued these perishing goods, by so much *later or sooner* they shall passe to saluation. and therfore in another place he inuites vs to doe penance for our sinnes in this vvorld, that in the other to come that Purgatorie fire may either

not

not find any fault, or very *little to be borne*. Besides the very prayers of the Church doe manifest this for praying for the dead, now it prayeth for remission and Indulgence of their sinnes, that they may be purged and freed from their sinnes that so they may be capable of euerlasting life, be partakers with the Saints, and that being deliuered from the contagion of this mortalitie, to wit of sinne, they may be restored to the portion of euerlasting saluation. All which prayers would seeme impertinent if there were no redemption from thence before the day of Iudgement.

Of the plenarie Indulgence giuen at the entrie into this Confraternitie.

CHAP. 21.

HAuing hitherto declared the approued doctrine of Indulgences, and by reasons and authorisie shewed that such graces, are to be imparted with discretion and iudgement, alwayes

wayes for good & pious causes, that are sufficient motiues to the Granter, and vvhat disposition is necessarie in in the Receiuer; it is time to returne to our former intention, of explicating the Popes Bull, in each point endeauouring to manifest the rationabilitie of such grants, let vs beginne vvith the entring in to this Confraternitie of the Chord, for vvhich the Popes Holinesse granteth a plenary Indulgence, prouided that they haue confessed and communicated before.

The Angell of the Schooles S. *Thomas*, 2. 2. *quæst*. 29. *art*. 3. *ad* 3. speaking of the entrance into Religion, saith: That thereby one may gaine Remissiõ of all his sinnes; and giueth this reasõ: If by some Almes a man may presently satisfie for his sinnes, according to that of *Daniel* 4. *Redeeme thy sinnes vvith Almes*? much more it is a sufficient satisfaction for all our sinnes, to giue ones selfe vvholy to the Diuine seruice, by entring into Religion, vvhich doth exceed all manner of satisfaction; yea, publicke Penance; as

is to be seene 33. qu. 2. cap. Admoneri. And as S. Gregorie, saith Hom. 20. Holocaust (such is the entrance into Religion) excedeth sacrifice Whence vve reade in the life of the Fathers, that those vvho enter into Religion, doe gaine the same grace vvhich one obtaineth in Baptisme: and in the same place; that the vovv of Religion is greater than the vovv of Pilgrimage to the Holy-land, (vvhereto according to all, a plenarie Indulgence is annexed, having in it selfe certainly a great deale of merit,) and his reason is, because this is temporall, and the other is perpetuall: and he confirmes it out of Pope Alexandr the 4. extrà de voto & voti. redempt. c. Scriptura, vvhere he saith; That no man can be said to haue broken his vovv, vvho changeth his temporall dutie into the perpetuall obseruance of Religion. And in the same quæst. artic. 3. ad 3 he saith; That to vovv the entrance into Religion, is a certaine confirmation of the vvill in better things; All which the learned Commentators on this place, vvithout any exception, haue by

by their vvritings confirmed. And the holy Fathers are not vvanting; for S. *Hierome Ep.* 25. compareth a Religious state to Baptisme. And S. *Athanasius*, in the life of Saint *Antonie* the Great, shevveth, that the Deuills could lay hold of nothing that the Saint had done in the vvorld, because at his entrance into Religion all had beene forgiuen him. Who listeth to see more concerning this subiect, let him reade *Father Hieronimus Platus* in his booke intituled, the happinesse of a Religious state.

Novv, although the entrance into Confraternities may not be compared to that of Religion, yet it vvanteth not sufficient reasons to moue his Holynesse to grant a plenarie Indulgence: for after a proportionable (though farre inferiour) manner, vvhat is to be attributed to Religion, may be likevvise attributed to Confraternities; for as the aforesaid Father in the booke aboue named, shevveth A Religious life is a state of penance and austeritie, it taketh avvay all occasions of sinning, and yeeldeth great com-

commoditie of ſeruing God it makes one alvvayes ready to fulfill Gods will and commandements, it is the ſchoole of vertue, abounding vvith grace and merit; it bringeth ſecuritie of life, in that one liueth vnder the direction of others, and according to the preſcription of certaine Rules, it affordeth many good examples, concord, and vnitie of heart, and mutuall aſſiſtance in all things, it enricheth the ſoule, not onely by its ovvne merit and good vvorkes, but alſo by the merits and good vvorkes of others: vvith diuers others, vvhich are to be ſeene in the ſaid Author: All vvhich, in their kind, (but in a farre inferiour degree) are to be found in theſe Confraternities, as is to be ſeene in the 6. & 7. Chapter of this booke, and in many of the Chapters following. And as Religion is a perpetuall conſecration of our ſoules to a ſtate of Perfection; ſo thoſe that vveare this Cord doe reſolue with themſelues to liue after a more retired manner, ſetling themſelues to the ſeruice of God, performing ſuch things as are preſcribed vnto them, thereby

to enioy thoſe ſpirituall treaſures vvhich the Soueraigne Bishops haue imparted vnto them; but principally, on the firſt day of their entrance: the manner whereof ſhall bee ſet dovvne in the end of this booke.

Of the Sixt point touching a plenarie Indulgence by inuocating the name of Ieſus.

CHAP. 22.

THE next Indulgence that his Holyneſſe granteth to the Brethren of this Confraternitie, is for inuocating the holy Name of Iesvs in the Article of death; and that if he cānot doe it by vvord of mouth, it ſufficeth to doe it from the heart. Hovv much this Indulgence is to be eſteemed, appeareth by the neceſſitie of the time, and by the excellent (yet facile) cauſe: for if vve conſider how that vve are (as it vvere) at the priſon doore, ready to be caſt into the extreame paines of Purgatorie, vvhoſe fire (according to the common opinion) is no vvay different from that

of

of hell, there to be deprived of the vision of Almightie God vntill we haue payed the vttermost farthing, O hovv much vvould vve doe, vvhat great penance vvould vve suffer in this vvorld, to be deliuered from so great perill? loe here a most facile and svveet (yet most efficacious) vvay: by the sole name of Iesvs you may be free from all: You may securely enter into Paradise vvithout hinderance.

As for the rationabilitie of this Indulgence, the Scriptures, and Fathers vvill sufficiently shevv. The Prince of the Apostles *Act.* 4. saith; *There is no other Name vnder heauen giuen to men, vvherein vve must be saued.* And the Psalmist, before him, *Psalm.* 39. *Blessed is the man vvhose hope, is in the Name of our Lord.* And *Psalm.* 78. he prayeth for remission of his sinnes, by vertue of this Name; saying; *Helpe vs, O God, our Sauiour, and for the glory of thy Name, O Lord, deliuer vs, and be propitious to our sinnes for thy names sake,* for this most holy Name; the vessell of Election, S. *Paul, Act.* 9. vvas to suffer many

many things, *I will shew him* (saith our Sauiour) *how great things he must suffer for my Name*: which charge he readily and willingly performed; *Act.* 21. *For I am* (saith hee) *ready not onely to be bound, but also to die, in Hierusalem, for the name of our Lord Iesus.* And that great light of Gods Church, S. *Augustine*, sheweth what deuotion he did beare to that most sacred Name, in one of his prayers, *lib. de Contr. cordis Cap.* 5. *Iesus* (saith he) *for thy sweet Name, doe to me according to thy Name Iesus, piously behold me miserable, inuocating thee; O Iesus! delightfull Name, a Name comforting a sinner, and a Name of blessed hope.* B. *Laurence* the Patriarke *serm. de circum.* *If thou art tempted of the deuill, if thou art oppressed by men, if thou art beset with sickenesse, if thou art wearied with dolours, if thou art troubled with the spirit of desperation, if thou art stroken with feare; speake forth boldly the Name of Iesus, and thou shalt be deliuered.*

The custome of inuocating the sacred Name of IESVS on all occasiõs, yea,

yea, in the Article of death, from al antiquitie, is manifeſt by the act of S. *Paul*, vvho (as *Baronius*, in the firſt Tome of his Annales, relateth) vvhen the executioner did cut off his head, did pronounce three ſeuerall times the moſt ſvveet Name of Iesvs. And Saint *Ignatius*, Saint *Iohns* diſciple, had ſuch loue and affection to this Name, that it vvas alvvayes in his mouth: & being demanded by the *Tyrant*, vvhy he repeared it ſo often, he anſvvered; That it vvas engrauen in his heart; vvhich after his death vvas manifeſted, for they found the Name of Iesvs printed in letters of gold vvithin his heart, S. *Hilarion* (vvitneſſe Saint *Hierome*, in his life) being very much vexed by the Deuill, preſently vpon the inuocation of the Name of Iesvs, he vvas deliuered. And B. *Abram* (as noteth Saint *Ephrem* in his life) being tempted by the vvicked enemie, cryed out vvith a loud voice; *I haue fou a moſt ſtrong & ſafe vvall, the Name of my Lord & Saniour Ieſus Chriſt, in vvhich Name I prouoke thee moſt vncleane and miſerable dogge*; and he preſently vanished. *Gre-*

gorie

gorie of Tours lib. 2. hist. Fran. Chap. 29. telleth, that king *Clodoueus* did put his enemies to flight by inuocating the Name of *Iesus*, *S. Bernard. serm. 5. in Cant.* doth manifest his deuotion to this most sacred Name, when he saith, *If thou writest to me, it doth not content me, vnlesse I reade Iesus there; if thou disputest and conferrest with me, it doth not please me, vnlesse I heare Iesus.* But most fitly, to our purpose, *serm. 15. doth any one fall into any crime? Doth any one runne into the snares of death by despaire? If he inuocate the name of Iesus, shall he not presently respire to life? Who panting and trembling in dangers, hath inuocated this Name of vertue, and hath not obtained force and confidence, and expelled feare? who being tossed and vnsetled in doubts, at the inuocation of this excellent Name doth not obtaine assurance? who falling and sinking in aduersities, at the sound of the Name of help doth not become strong?* Wherefore, the Church in the prayer of the holy Name of *Iesus* saith: O God, who hast made the most glorious Name of *Iesus Christ* thy Sonne,

our Lord, to thy faithfull amiable and to the malignant ſpirits dreadfull and terrible, &c. And vvhat ſhall I ſeeke farther? the deuotion to this holy Name of *Ieſus*, hath begunne vvith the Seraphicall Order, and alvvayes continued in it vnto this preſent. For S. *Bonauenture* in the 14. Chap. of Saint *Francis* his life, ſaith; That S. *Francis* had ſuch deuotiõ to this Bleſſed Name, that vvhen he did ſpeake, or heare the Name of *Ieſus*. he vvas invvardly filled vvith ioy and exultation, and ſeemed to be altogether changed exteriourly; The like is to be ſeene in diuers places of his life. And Saint *Auſonie*, vvhom the Pope (for his excellent talent in preaching) called the *Arke of the Teſtament*, vvas very deuout to this Name, and experienced the vertue thereof on diuers occaſions; but once eſpecially (as the R. Father *Garronius* in his booke called the Palace of Mercy relateth) being almoſt ſtrangled by the Deuill, he inuocated the moſt holy name of *Ieſus*, and he vvas preſently deliuered. And Saint *Leuuis*, a poore Frier, and Bishop of Toloſe,

Toloſe, did vvith great affection vvorshipp this Name, for as often as he heard it, he vvas filled vvith ioy, & reuerently bovving dovvne his head, and ſometimes kiſſing the ground, he did giue due honour to that admirable Name. But Saint *Bernardine* ſo farre exceeded in this deuotion, that he ſeemed to ſome not to be excuſable; for not content vvith his ovvne peculiar deuotion, and loue in all his Exhortations and Sermons, he did moue his Auditorie, to shevv themſelues gratefull for the Paſſion and death of our Sauiour; and to exhibit all deuotion and reuerence to the Name of *Ieſus*: and to that purpoſe, in the end of his Sermons, he vvas vvont to shevv the name *Ieſus*, painted in a table, vvith letters of gold; vvhich, becauſe it vvas an vnaccuſtomed thing, vvas very much calumniated before Pope Martin the 5. but vvhen the matter came to the examine, Saint *Iohn Capiſtran*, his faithfull friend and Brother in the Order, did ſo conuince his aduerſaries, that no man durſt to ſpeake againſt: vvhere vpon there vvas

a Procession made in the honour of the Name of *Iesus*, and from thence the deuotion to the Name of *Iesus* much encreased, and through the vvhole Order, the feast of the holy Name of *Iesus* vvas instituted, and many Confraternities erected; the most ancient of them is that vvhich is in the great Conuent of the Citie of Doway in Flanders, whereof Father *Luke Wadding*, in his Annals, maketh very honourable mentiõ: vvhich Feast and Confraternitie, novv is dispersed in all parts of Christianitie in seuerall Dioceſſes and Parishes: and no maruell, sith this venerable Name hath giuen sight to the blind, hearing to the deafe, going to the lame, speach to the dumbe, & life to the dead: hath cast forth deuills out of the possessed, as the Gospell in diuers places testifieth, and as S. *Bernardine* saith, is a signe representing vnto vs all the things, that God hath done for the saluation of man-kind. Let vs therefore vvith heart and mouth, vvith all the faculties of our soule and body, reuerence and adore this most sacred

Name

Name, *Iesus*, in all places, and on all occasions, but especially in the article of death: Let vs imitate the Romans, vvho (as *Plinie*, and *Macrobius* doe say) did alvvayes inuocate the God, vnder vvhose protection the Citie they besieged vvas, promising greater reuerence and vvorshipp vnto him, imagining that othervvise the Citie could not be taken. We are in a manner to lay siege to the heauenly Citie, which, as the Prince of the Apostles teacheth vs, cannot be gotten vvithout the inuocation of this sacred Name *Iesus*, for *act. 4 there is no saluation but in this Name*, for vvhat is *Iesus* but a Sauiour; if a Sauiour, he vvill not forsake vs in our necessities, he vvill not leaue vs in our last houre, but vvill impart vnto vs his benediction, and by the ministerie of his Vicar, vvill grant vs a plenarie Indulgence.

But some may aske, vvhat is vnderstood by the article of death? and vvhether this Indulgence may be gained only once? vvherto I answvere vvith Hieronymus Roderiquez, Resol. 77. nu. 16. That it is not necessa-

tie for the gayning of this Indulgéce, that the partie doe then dye, or that it be a true terme of life; for it ſufficeth to this effect, that it may be preſumed or eſteemed the laſt periode, article, or inſtant of life: vnleſſe it be otherwiſe expreſſed in the Popes Bull. The firſt part is approued by Pope Nicolas the 5. vvho as the ſame Roderiquez ſaith, hath declared that if ſuch an infirme perſon, should afterwvard recouer his health, notvvithſtanding the ſaid plenarie Indulgence, as often as it should be giuen should be of as much force, as if he had departed this life. So that if the Indulgence be granted for the article, or point of death abſolutely; vvith-- other expreſſion; It may be gained as often as one is in ſuch article or point of death; vvhether death follovv or no: vvhence it ſufficeth for this effect, that the Doctour or Phyſitian or other Men of experience, doe iudge, that probably ſpeaking the partie cannot liue. Our Corduba l. 5. de Indulg. q 39. affirmeth, that as often as a man commeth to the article of Death, he may gaine ſuch plenarie Indulgences,

dulgences; For the Indulgence doth not expire, howe often soeuer in the like occasion one vseth it. Whereof he giueth this reason. For as other graūts, in regard of the article of death, or time of infirmitie, to vvit: to absolue from sinnes, and censures in the point of death; to celebrate in priuate places, or in their houses, or such like; are vnderstood *totiès quotiès*; as often as such article of death shall happen; euen so vve may say of Indulgences indeterminately granted.

True it is, that if the tenour of the grant be *semel in vita, semel in morte*, once in life and once in the article of death: or in other termes vvhich expressely declare the intention of the giuer to be vnderstood of the true periode of life or article of death, such Indulgence is only to be gained once: so Barthol. Faustus. Bonacina and others.

Nowe in this graunt, there is no such limitation, and therefore vve may cōfidently belieue, that as often as any one of this Confraternitie, is in the article of death, according to the pre-

cedent declaration; ſo often he may gaine this Plenarie Indulgence, by deuoutly inuocating this holy Name of *Ieſus*.

Of the fourth, and ſeauenth point, vvhich are of the erection of this Confraternitie.

CHAP. 23.

I Haue ioyned theſe tvvo points in one Chapter, becauſe they both ſpeake of the erection of this Confraternitie; the one shevveth, that it vvas firſt erected in Aſſiſium, & afterwards for the good of all faithfull Chriſtians (by eſpeciall commiſſion and authoritie of the Pope) diſperſed ouer the vvhole vvorld. Novv although theſe Confraternities, in former times, were erected either by ſpirituall or ciuill Povver, yet, as *Nauarre in Miſcell. de Orat. num.* 19. vvell teacheth; the Popes authoritie and approbation vvas requiſite, that the things of themſelues might be of more authoritie & credit amongſt

amongſt the faithfull, for by their Approbation, all doubt of their pietie and Religion is taken away, and that they might be enriched with Indulgences and Priuiledges. And Pope *Clement* the 8. published a Bull in the yeare 1604 the 24. *December*, wherein he shewveth the manner and forme of erecting and instituting of Confraternities, thereby to preuent the manifold abuſes that might creepe into the Church, by disordinate proceedings, both in their erection, as also in their obseruation: (for what is so good but it may be abused) *Flaminius Cherubinus*, in his compendium, doth briefly set downe the contents of the said Bull, which for that some more malitious than wise, doe carpe at such ordinances, as done for gaine, or some other humaine respect, I will here relate, referring the more Curious Reader to the Bull it selfe.

A briefe extraction of the Bull of Pope Clement the 8. for erecting of Confraternities.

MAny Popes haue granted to diuers Regular Orders, and secular Congregations, priuiledges to erect and Congregate such like Congregations; vvith povver to communicate vnto them graces and Indulgences §. 1. And because some corruptions haue crept in; tó take them avvay, this Pope doth decree, that the Officers of Regular Orders, can ordaine in each particular place but onely one Congregation §. 2. And that the Arch confraternities or Congregatiõs of seculars can like vvise ioyne one Confraternitie §. 3. And communicate such Indulgences as vvere expressely

preſſely granted to them, & no others. §. 4. But the ſtatutes of the Orders or Congregations, inſtituting or conioyning them, may not bee imparted vnto them, vnleſſe firſt approued by the Ordinaries. §. 5. He commands that the determinate forme of making ſuch like inſtitutions and aggregations be obſerued §. 6. But being conioyned and inſtituted, they may then vſe the ſaid Indulgences & graces, expreſſely communicated vnto them; when they ſhall be reveiwed by the Ordinaries. § 7. He permits the Officers of the Orders and Confraternities, to receiue Almes according to the manner preſcribed by the Ordinaries, §. 8. Hee decrees that the Cõfeſſors, by vertue of the ſaid Priuiledges, are to be choſen by the Ordinaries of the places, if they be ſeculars, but if Regulars, they ought to be approued by the ſame Ordinaries and their Superiours. §. 9. He commands that the Inſtitutions and aggregatiõs already made, bee thus renewed §. 10. And to bee done gratis. §. 11. He layes a penalty on the Officers, con-

uacio-

tradicting it. §. 12. And commands that it should be so, and no othervvise discerned. §. 13. He disannulles the contrarie. §. 14. He commands that the Constitution be published in the City, and bind all. §. 15. Yea, euen by the Ordinaries. §. 16. And vvils that credit be giuen to the copie thereof.

From all vvhich vve may see hovv carefull the Popes are to settle all things in good order, that thereby no man may doubt of their authorities, nor be depriued of so great good. And although that this Arch confraternitie of the Cord vvas long before this ordination, yet it vvanteth not the aforesaid Conditions; for first, it is ordayned, instituted, and communicated to other places, by the Popes holynesse, vvho is Ordinarie through the vvhole vvorld, by vvhose authoritie the Generall of the Friet Minors, can institute and ordaine this Confraternitie in all places vvhere the Brethren of the said Order are; vvhich authoritie is respectiuely committed to the

commis-

cómissaries of the same order, within the limits of their Iurisdiction. All & seuerall of such Confraternities by them or either of them, so instituted, doe enioy the same Indulgences, that were giuen to the Arch-confraternitie of Assisium. As for the other conditions of the Almes, & that it should be done gratis, they haue no place in this Confraternitie because there is no officers here, but the Frier Minors, who take no money, but liue vpon the prouidence of almightie God.

But here occurres a difficultie lately agitated, concerning the Confraternitie founded in our Conuent at Douay: to wit, whether in one and the same towne, or place; there may be two Confraternities of the same rāke or Order? the foresaid Bull of *Clement* the 8. seemeth to ordaine the Contrarie; and therevpon some would haue, that the English Recollects could not haue this Confraternitie; because there was the like in the Conuent of French Recollects in the same towne. The case being propounded to the

Doctours

Doctours of the Vniuersitie of Douay, they agreed that it might and therevpon the said Confraternitie vvas reestablished, and againe confirmed, by the most illustrious Arch bishop of Cambray then Commissarie Generall of our Order the most Reuerend Father *Ioseph Bergaigne*; and aftervvard vpon further agitation of the matter: by our most Reuerend Father *Peter Marchant*, after him also Commissarie Generall, vvhose authoritie might in this point suffice.

But to make it more cleare, *Sixtus* 5. in his Bull of the erection of this Confraternitie in Assisium; did graut to the Conventuals povver to erect & ordaine this Confraternitie in any of their Churches, and *Paulus* 5. in the yeare 1606. after the time of *Clement* the 8. granted the same in his Bull *Cum certum*. And the same Pope *Sixtus* 5. in the Bull here before set dovvne, granted the same to the Observantines in all and singular Convents of their Order: the vvords are *Concedimus facultatem &c. instituendi Confraternitates Cordigerorum in omnibus*

nibus & singulis Conventibus Fratrum suorum. And that such is the practise of the Confraternitie of the Rosary, which *ex iure* is or may be founded in all and euery one of the Conuents of S. Dominicke, although there be two or more Conuents in the same towne is declared in the Rule of the Rosarie, printed as Naples in the yeare 1927, The same we may say of this Confraternitie in all respects Besides the most Reuerend Father *Theodorus Straius* assures vs that the sacred Congregation of Cardinals hath declared that the Superiours may dispense in the distance which is required betweene two Confraternities: see *Lezana in summa tom. 2 cap. 5.* who cites *Laurentius de Franchis, num. 47.* he say's that the sacred Congregation hath declared that where the Spanish Congregation and the Congregation of Saint *Elias* haue Conuents in the same towne they may erect their Confraternitie in each place, n. 66. he sheweth that the Augustines, may erect their Confraternitie in all the Churches of their houses & Conuents.

From

Doctours of the Vniuersitie of Douay, they agreed that it might and thereupon the said Confraternitie vvas reestablished, and againe confirmed, by the most illustrious Arch bishop of Cambray then Commissarie Generall of our Order the most Reuerend Father *Ioseph Bergaigne*; and afterwvard vpon further agitation of the matter: by our most Reuerend Father *Peter Marchant*, after him also Commissarie Generall, vvhose authoritie might in this point suffice.

But to make it more cleare, *Sixtus* 5. in his Bull of the erection of this Confraternitie in Assisium; did grant to the Conventuals povver to erect & ordaine this Confraternitie in any of their Churches, and *Paulus* 5. in the yeare 1606. after the time of *Clement* the 8. granted the same in his Bull *Cum certum*. And the same Pope *Sixtus* 5. in the Bull here before set dovvne, granted the same to the Obseruantines in all and singular Convents of their Order: the vvords are *Concedimus facultatem &c. instituendi Confraternitates Cordigerorum in omnibus*,

nibus & singulis Conventibus Fratrum suorum. And that such is the practise of the Confraternitie of the Rosary, vvhich *ex iure* is or may be founded in all and euery one of the Conuents of S. Dominicke, although there be tvvo or more Conuents in the same tovvne is declared in the Role of the Rosarie, printed as Naples in the yeare 1927, The same vve may say of this Confraternitie in all respects Besides the most Reuerend Father *Theodorus Straitus* assures vs that the sacred Congregation of Cardinals hath declared that the Superiours may dispense in the distance vvhich is required betvveene tvvo Confraternities: see *Lezana in summa tom. 2 cap. 5.* who cites *Laurentius de Franchis, num. 47.* he say's that the sacred Congregation hath declared that vvhere the Spanish Congregation and the Congregation of Saint *Elias* haue Conuents in the same tovvne they may erect their Confraternitie in each place, n. 66. he shevveth that the Augustines, may erect their Confraternitie in all the Churches of their houses & Conuents.

From

From vvhich vve may conclude, that although this is not ordinarily practiſed, yet the Superiours may vpon iuſt motiues erect this Confraternitie of the Chord in diuerſe Conuents of the ſame towne, eſperially vvhen in ſuch Cõfraternities there is no vſe of habit, ſack-cloath, officers, and ſuch as is frequent in many Confraternities of Italy, and other places, all vvhich the Reuerend Father *Franciſcus Antonius de Leonibus*, in his booke of this Confraternitie, doth vvell proue.

Of the eight point, vvhich is of the communication vvith the Order in Indulgences.

CHAP. 24.

I Find in this Cõfraternitie a twofold communication, one expreſſed in this Bull vvhich is the communication of all the graces, Priuiledges, and Indulgences that haue beene granted to the Frier Minors: the

the other is the communication or participation of each others prayers and good vvorkes, vvhich is also common to all Confraternities; vvhereto may be added, the participation of all the prayers & good workes of the vvhole Order of *S. Francis*. Of the first, in this Chapter; of the other aftervvard.

That each one may knovv hovv great a benefit the Pope granteth in this place, it is necessarie to shew what graces, Indulgences and remission of sinnes haue beene giuen to the Frier Minors, but because they are too many to be here set dovvne, I vvill content my selfe vvith such as no man cã doubt of, to vvit, that vvere granted by *Paulus* 5. of happy memory, in the yeare 1606. in the first yeare of his Papacie: omitting those that cannot be applyed to the Brethren of the Cord.

1. A plenarie Indulgence in the principall feast of the Order they are of.

2. A plenarie Indulgence for invocating the Name of Iesvs, in the ar-

article of death.

3. A plenarie Indulgence for saying or hearing the first Masse of newe made Priests.

4. A plenarie Indulgence, and remission of all their sinnes, for vsing the spirituall exercise for the space of ten dayes: which spirituall exercise requires, that one retire himselfe to some chamber, intending onely to the reading of spirituall bookes, vsing certaine meditations, of the mysteries of the faith, of the diuine benefits, of the foure last ends, of the Passion of our Lord, and such like; & in the end, making a generall Confession, receiue the B. Sacrament.

5. by visiting their owne Church and praying deuoutly for the peace & concord of Christian Princes, extirpation of Heresie, exaltation of the Church and health of the Soueraigne Bishop, (which conditions are required almost in all Indulgences) they may gaine all the Indulgences of the stations of Rome.

6. 5. yeares, and 5. quarantines euery day, for saying fiue *Pater* & *Aues* before

before any altar, either of their owne Churches, or others.

7. 60. yeares Indulgences, and so many Quarantines, for obseruing mẽtall prayer, for the space of a moneth, euery day halfe an houre, & in the end communicating on the last sonday of the moneth.

8. A plenary Indulgence for going to preach, & conuert Infidels, or Heretickes, and this at two seuerall times; once when preparing himselfe to goe, one receiueth the Sacraments to that end, & another time at his entrie into the aforesaid places.

9. The same Pope hath giuen a plenarie Indulgence to those that shall say the crowne of our Lady, prouided they adde a *Pater & Aue* for the Popes holynesse: which had beene formerly giuen by *Leo* the 10.

Where we may note that this Pope *Paulus* 5. in the yeare before cited, did recall all Indulgences granted by his predecessours to Religious persons, & of his owne accord did grant the fore mentioned Indulgences to all Religious and consequently by way of

of Communication to those vvho are of their seuerall Confraternities. So that of them there can be no doubt.

Nay Most are of opinion that notwithstanding that generall revocatiõ all Indulgences vvhich vvere formerly giuen to Religious Orders, are of full force yet, vnlesse they vvere directly granted to Religious persons or to their Order, as is manifest by the vvords of the Bull, vvhereby the Pope only recalles those vvhich were granted to Regular Orders & Institutes, & to any Religions persõs. So that in this revocation no exclusion is made of the Indulgences granted to the faithfull vvho visit their Churches in the feasts of their Order, and consequently the Religious may haue the benefit of such Indulgences, because they are not giuen directly for Religious persons. See *Lezana summ. tom. 1. cap. 3. n. 19.*

2. All Indulgences granted for the dead vvhether they be for Religious Persons or for others in their respect. So *Peireinus*, *Lezana*, *Nauarius*, and others and consequently that great priui-

Priuiledge or grant of a plenarie Indulgence for th ſoule of any Brother of our Order and for the ſoules of their Parents or ſuch vvho charitably lodge or receiue Frier Minors, by ſaying Maſſe for them: The tenour of vvhich grant I thought good here to inſert.

The Bull of Clement the VIII.

POpe *Clement* the 8. in perpetuall memorie. Being ſollicitous in Paternall charitie of the ſaluation of all; vve vvillingly beſtovv ſpirituall guifts from the Churches Treaſure, by vvhich the ſoules of the faithfull departed (eſpecially Religious) may obtaine the ſuffrage of the merits of our Lord *Ieſus Chriſt*. And his moſt glorious Mother *Marie* and of all Saincts, and

& assisted by them may happily come out of the paines of Purgatorie to the glorie of eternitie. Therfore inclining to the petitions humbly exhibited vnto vs about this matter in the behalfe of our beloued sonnes the Minister Provinciall and Brethren of the Province of S. *Gabriel in Spaine*, of the Order of S. *Francis* called discalceats, & confiding in the Mercy of our Omnipotent God, and in the authoritie of the B *S. Peter* & *S. Paule* his Apostles: vve doe grant, that vvhen any one Religious of the said Order doth depart this life, or the Parents of any such Religious or either of them or any person vvhom the Religious doe call Brother, or vvhich in any place of the said Province they haue for their receptacle and ready aide, if any one or more of that Cõvent (vvherein such Religious, their Parents, or either of them are departed or vvhere the foresaid person hath bene chosen as Brother) shall celebrate Masse of the dead for the soule of such one deceased, vvho ioyned to God in Charitie departed this life, such soule shall obtaine

obtaine Indulgence out of the Churches Treasure, so that it may be freed from the paines of Purgatorie by the assisting merits of our Lord *Iesus Christ* and the most blessed Virgin *Marie* and all the Saincts &c.

Which Priuiledge is extended to all the Prouinces of the Order, for vvhat is giuen to one is communicated to all; nay vvhat is granted to one house, is also to be communicated to others, as *Peyrinis* vvell deduceth.

3. In like manner all Indulgences granted to Religious in regard of others not religious, are yet of force; hence the Indulgences vvhich are granted by seuerall Popes to those vvho heare the sermons of the Friers Mendicants, are as yet to be gained, of these see *Sorbo verb. Indulgētia quoad sæculares.* The same vve may say of the Indulgences that vvere giuen to those vvho die in the habit of Frier Minors, vvhich in Spaine is very frequent: nay if vve may belieue *Rodulphus l. 2. hist. Seraphic. Relig.* Pope *Gregorie* the 9. vvould be buried in this habit; our *Pisanus* affirmeth the same

of

of *Martinus* 4. *Robertus à Licio* recounteth Kings of *Arragon* and *Sicilie* vvho haue died in this habit, many of the Catholike Kings as the late Arch-duke and Arch-ducheſſe & not long ſince our Cardinall Infanta vvho happily gouerned this lovv coũtry haue made choiſe to take this poore habit in their laſt paſſage and to be buried therin, Seuerall Popes moued vvith this great deuotion haue granted Indulgences to thoſe vvho die therein. *Clement* gaue remiſſion of the third part of their ſinnes. Which after *Nicolas* the 4. confirmed as alſo *Vrbane* the 5. But *Leo* the 10. granted to all thoſe vvho should make choiſe to die & be buried with this habit, a Plenarie Indulgence, and for greater ſatisfaction declared that it ſufficeth that they aske the foreſaid habit and to haue it vpon their bed vnto the article, and be buried in it, although they cannot conueniently put it on:

4. The Indulgences vvhich are graunted to Religious for thoſe vvho are of the third Order in the vvorld and for Confraternities or Sodalities

are ſtill in full force. It vvill not be amiſſe here to examine, vvhether all other Indulgences granted to the Order, are not yet in their full force and vigour, many doe hold the negatiue part, yet the affirmatiue ſeemeth to be more probable, as in the Chapter followving ſhall be more amply declared.

Whether Paulus V. did grant a newe all former Indulgences granted to the Friar Minors?

CHAP. 25.

TRue it is, that many graue Authors are of the negatiue opiniõ, grounded vpon ſeuerall reaſons, which hereafter ſhal be produced: neuertheleſſe if authoritie, vvith reaſon may preuaile, I muſt rather incline to the affirmatiue part, vvhich Fat. *Hieronymus Roderiquez Reſol. 77. de Indulg.* ſets dovvne in theſe termes: The oppoſite opinion, that is the affirmatiue may be embraced, and followed in

practise; as probable and drawing nearer to veritie and pietie, to vvit that all former Indulgences are revived and revalidated by the grant of Paulus V. in the yeare 1609. three yeares after his generall revocation of Indulgences for Religious: vvhich he proueth there very amply.

And that this vvas the intention of *Paulus V.* may be gathered in the renouation or confirmation of Pope *Clemens VIII.* his Bull, vvhich he doth expressely confirme, and renevv *cum omnibus & singulis in ea contentis clausulis, sub quacumque forma & expressione verborum*: vvithout any exceptions of Indulgences, expressely contayned in the said Bull. Besides it is a maxime in the lavv. *Decretum innouans, semper intelligitur iuxta tenorem Decreti renouati*: vnlesse something be particularly excepted: but vvhat is more Father *Ludouicus à S. Ioanne*, vvho vvas then Commissary of the Court at Rome, & as Father *Martinus à S. Ioseph*o, testifieth obtayned this Bull, and caused it to be printed: doth auouch such to haue bene his Memoriall, and that the

Pope

Pope *Paulus V.* did declare afterward his intention to haue bene such; to wit that he intended to confirme, asvvel the Indulgences as the other Priuiledges, graunts and Graces, vvhervpó this *Ludouicus à Sancto Ioanne* did publish the Bull vvith this explication: The foresaid *Martinus à Sancto Iosepho*, in the explication of this Bull, is of the same opinion: vvith vvhom Vecchius agreeth, expressely mentioning Indulgences in the grant Disp. 9. dub. 13. as also *Fath. Leander à Marcia* q. 21. *sup. cap. 6. Reg.* and the aforesaid *Roderiquez* affirmeth, that many Doctors of Salamanca did subscribe to this opinion: and *Fat. Bruno de Primil. Reg. cap.* 2. saith, that the same *Paulus V.* did confirme the Indulgences granted to the Friar Minors, 2. of November 1609. confirming vvith the priuiledges the spirituall indults, vvhich indults doe comprehends Indulgences, as the same Pope in the 4. of May 1610. hath declared.

Against this opinion *Portell*, vvhom many follovv, doth obiect that it is not credible that the Pope vvould so

ſoone chãge his minde, in ſo weightie a matter, ſo much intended by him & his predeceſſour; and ſo much deſired by others. But to this I anſvvere. Firſt that it is no nevv thing for one & the ſelfe ſame Pope, vpon nevv motiues, and inſtances, and for cauſes to them beſt knovvne, to recall vvhat they had formerly granted: or grant vvhat they formerly recalled, as may be ſeene in ſeuerall inſtances: this *Paulus V.* in his reuocatorie Bull expreſſely recalls vvhat he had formerly granted, *per Nos & Apoſtolicã ſedem, conceſſas, &c. reuocamus*: In like mãner, Pope *Gregory* the 15. in the yeare 1622 24. May made a Generall prohibitiõ, that none ſhould diſpute or queſtion the matter of the Immaculate Conception; yet aftervvard in the ſame yeare 18. Iulij, he moderated his former Bull, giuing leaue to the Dominicans amongſt themſelues to diſpute of this matter. Beſides in the yeare of Iubilie the Popes ordinarily ſuſpend all Indulgences, vvithout any limitation, & yet commõly by other expreſſe Bulles: they renevv or grant ſome againe,

as

as it happened in these last Iubilies: in particular concerning *Loretto & Portiuncula.*

2. Notwithstanding this generall Reuocation, the same Pope as *Portell* witnesseth, hath graunted a plenarie Indulgence to the Friar Minours, who shall say the crowne of our Blessed Lady, and what is more in the same yeare did grant renewe and againe confirme all the Iesuits former Indulgences, as appeareth in the Bull *Quantum Religio Societatis 9. Septemb.* The like he did to the Dominicās *Bulla, Cum certus. 2. Martij 1607.* and againe Bull: *Cum olim 20. Septemb.* 1608. and why not to the Friar Minors in the yeare following. Vnlesse you will say they had no neede of it, for they might enioy that benefit, by way of communication.

Nether may it be sayd that this argueth any inconstancy or leuitie: whereas it rather shewveth a Paternall Prouidence, and benigne liberalitie of the giuer; who of his owne accord imparteth his graces & indults, according to time place and occasiō;

as he shall iudge most conuenient, for the good of soules.

Moreouer *Paulus V.* his intention in this reuocatorie Bull, vvas to take avvay confusion, abuses and corruptiõs; vvhich vvere crept in by the multiplicitie of Indulgences, as appeares in his Bull, and he made this generall decree that there might be a certaintie of vvhat Indulgences were authenticall; not that he vvould not haue any more to be granted, than vvhat he assigned: but that if any vvere granted they might be knowne as vndoubtable and cleare. And therfore no marvaile that vpon due examination and consideration of the labours of the Friar Minours, he hath renouated the former grant of *Clement* the VIII.

Portell againe obiects, that the lawes of Princes are to be published in cleare, proper, and common termes; for the avoiding of doubts, but to this I answere that this is necessarie in lavves: vvhich oblige not vnlesse they be cleare and manifest. As the Doctours doe teach in matters of lavv. But Graces and grants of Princes, are

of

of another nature; for in them the termes or vvords are to be extended as farre as their proper signification vvill permit, as *Benaeinas tom.1.disp.6. q.1.p.7.* expreſsely teacheth, vvhich doctrine as he ſaith proceeds in doubts, and alvvayes vvhen the proper ſignifications of the vvords doth not require a ſtricter expoſition. With him agreeth *Pontius de Mart.l.8.c.18. Suarez de legibus l.8.c.2.* And others *Barboſa de Axiom. Iuris Axiomate* 190. vvhere after he had ſaid *Priuilegij tenor attendendus eſt.* Saith, this is to be vnderſtoud not only according to the vvords, but much more to the mind of the Giuer: Novv according to vvhat hath bene ſaid before, *Paulus* V. did declare his intention to be ſuch.

Adde to this that the vvord ſpirituall priuiledges, according to the ſtile of the Court comprehendeth Indulgences, as the R Father *Antonio de Leonibus* teſtifieth; vvhence in Clementina *Relig. de Priuilegijs*, vnder the title of Priuiledges, Indulgences are contained; and *Paulus V.* in the forementioned Bull, comprehendeth Indul-

gences vnder the title of Priuiledges, graunts and Graces. *Cum itaque Prefati Cardinales Priuilegia concessiones & gratias pradictis Religionibus & Ordinibus concessas diligenter inspexerint & examinauerint, ac eorundem Ordinum Superieres & Officiales pluries audiverint, ac circa easdem Indulgentias varia dubia &c.* In the first place the vvord Indulgence is not; but Priuiledges, grants, and graces: vvhich after he calleth Indulgences: as contayned in the former. *Ioannes Bapt. Confest. Sum. de Priuil. tit. 3. cap. 5.* By vertue of the communication of the Priuiledges betvveene the Dominicans & Franciscans, doth inferre the communication of Indulgences; *Serbo verb. Indulg. quoad seculares 3. num. 12.* the same. Whence as *Casarubius tit. Priuilegia Fratrum* vvell noteth, *nu. 8. Sixtus IV.* hauing confirmed all Priuiledges granted either by himselfe or by his predecessours; to the Friar Minors, did make exception of generall Indulgences, vvhich had bene superfluous if Indulgences vvere not cõprehended vnder the name of spirituall Priuiledges.

But

But ſome vvill aske vvhy then did not *Paulus V.* expreſſe Indulgences; aſvvell as other termes of the ſame nature: vvherto I anſvvere vvith the foreſaid Roderiquez. That firſt it vvas not neceſſarie, ſince he referres himſelfe to the Bull of *Clement* the VIII. vvhere Indulgences are expreſſely mẽtioned; vvherof no doubt he had perfect notice: and conſequently vvould haue excluded them in expreſſe termes if he had othervvayes intended. Adde that in this Bull he confirmeth vvhat had bene granted by the ſaid *Clement*, with this clauſe *Nonobſtantibus quibuſcunque quomodolibet in contrarium etiam per nos conceſſis*,

To conclude this point, the ſame *Paulus* V. did expreſſely confirme & grant a nevv, ſaith the ſame Roderiquez, that great Indulgence or ſtation of the moſt holy Sacrament of ſix *Paters & Aues* vvith the *Gloria Patri* in the end, vvhich vvas formerly granted by *Leo* the X. (of vvhich vve ſhall ſpeake more in the next Chapter) vvherein virtually are included all other ancient Indulgences. At leaſt

vvhat difficulties are made about the others may be also inferred of this: From vvhat hath bene said, vvithout scruple vve may set dovvne here such Indulgences as haue bene formerly giuen to the Franciscans, and are cõmunicable to those vvho are of the Confraternitie of the Cord.

Take them as they lie in *Rodriques* before cited. First they may gaine a plenarie Indulgence on all Sundayes, and in the feasts of our Lord, of our Lady, and of the Saints of the Order: yea as often as they shall Communicate: in like manner in the feasts of the holy Apostles *Peter* & *Paule*, S: *Marie Magdalene* of the 40. Martyrs, and of S. *Lucie* & S. *Albert*.

2. They may gaine a plenarie Indulgence by saying the crovvne of our Sauiour vvhich containeth 33. *Paters* and *Aues*, in the memorie of the 33. yeares of our Sauiour here on earth.

3. A plenarie Indulgence for the crovvne of our Lady, vvhich contayneth 72. *Aues* and 7. *Paters*, vvith a *Pater* and *Aue* for the Popes holinesse: vvhich also vvas granted by *Paulus V.*

where

where we may note that *Leo* the X. did grant that infirme aged and decrepite people might supply the crovvnes, by saying a Psalme or Hymne of our Lord, or of the B. Virgin.

4. 10000. Yeares Indulgence for saying the little crovvne of our Lady contayning 10. *Aues* granted by *Leo* the X.

5. A plenarie Indulgence for saying or hearing the Masse of the Conception of our Blessed Lady, and praying for the Pope, and the vniuersall Church.

6. A plenarie Indulgence for saying the *Angelus Domini* according to the vvonted times.

7. A plenarie Indulgence for saying the Dirige, or the seauen Pœnitentiall Psalmes for the dead.

8. A plenarie Indulgence for saying the tenne Psalmes of the Passion vvhich are the Psalmes from *Deus Deus meus, respice in me*, vnto the Psalme *In te Domine speraui*. That is fró the 21. Psalme to the 30. inclusiuely. Which Psalmes are called of the Passion of Christ, because it is piously beleued

beleeued that our Sauiour did say them on the Crosse, and many doe say, that they are of great deuotion and being duely said haue great vertue in sufferance & aduersitie.

9. On the satterday before palme sunday and *S. Iohn Euangelists* day or on his feast called *ante Portam Latinã*, by saying 7. Penitentiall Psalmes, or fiue *Paters* and fiue *Aues* before the Blessed Sacrament they may deliuer a soule out of Purgatorie.

10. A plenarie Indulgence for all Franciscan Priests vvho on friday shall celebrate the Masse of the 5. vvounds of Christ.

11. 15000. yeares Indulgence euery day by saying 15. *Pater & Aues* in the honour of the vvounds stripes and blovves of our Sauiour. *Leo* the X. granted remission of the third part of their sinnes to these vvho should say the said 15. *Paters & Aues* for those vvho are in mortall sinne.

12. 3000. yeares Indulgence any day by saying a *Pater noster* and three times the holy name of Iesus.

13. They may gaine 3. quarantains of

of enioyned Penance, by kneeling at the verſe *Te ergo quæſumus tuis famulis ſubueni quos pretioſo ſanguine redemiſti*, in ſaying the diuine office. Which cuſtome of kneeling is novv frequented in moſt places of Italie & other where: beſides there are many other Indulgences by vvay of Communication annexed to the Order of Friar Minors vvherof alſo thoſe of this Confraternitie are participant.

Finally *Leo* the X. granted to the Friar Minours and to the Nunnes of S. *Clare* & to thoſe of the third Order by ſaying ſix *Paters & Aues* vvith *Gloria Patri* at the end of euery one of thē all the Indulgences of the ſtations at *Rome, Ieruſalem, Portiuncula*, & *Saint Iames at Compoſtella*, at any houre or any place vvithout any reſtriction. The fiue firſt are in honour of the fiue woūds of our Sauiour, the ſixth for the Popes holineſſe. Now becauſe this is one of the greateſt Priuiledges or graces that either the Franciſcans or thoſe of the Cord doe enioy I vvill inſiſt a little more therein, and to auoid tediouſneſſe put it doyvne in a particular Chapter.

of

Of the Indulgences vvhich may be gayned by saying fiue Paters & Aues.

CHAP. 26.

VVIth great reason the Children of *S. Francis* ought to esteeme of this great Priuiledge, vvhich is commonly called the station of the most holy Sacrament, and hath bene granted by so many Popes & vvhich extendeth it selfe to so many Indulgences, & is most free from all doubt & question.

The first Pope vvhich granted this grace vvas *Sixtus IV.* vvho formerly had bene a Friar Minor, his grant is very ample for he gaue to the Friars and Nunnes of *S. Francis*, and to their seruants or assistants the Indulgence of our Ladie of Angels and all other the generall Indulgences aswell plenarie as not plenarie of the Citie of Rome as if they personally visited the same places vvhere the Indulgences are, by saying fiue *Paters & Aues.*

Inno-

Innocentius VIII. graunted the ſame, declaring that they might gaine the ſtations of Rome by ſaying the 5. *Paters & Aues* in any Church or place for the intention and purpoſe of that Indulgence; thoſe vvho are infirme may doe the ſame in the infirmarie cells or beds, if they cannot doe it othervviſe.

Iulius II granted the ſame reſtraining the manner of ſaying it before the great Altar of any Church.

Leo the X. as is to be ſeene in the end of the precedent Chapter hath giuen it in more ample termes.

Paulus V. euen after his reuocation did grant the ſame vvith *Leo the X.* the ſame as *Hieronimus Roderiquez* affirmeth vvas granted by *Gregorie the XV.* and laſtly by *Vrbane the VIII.* vvho (as *Faith. Antonie de Leonibus* ſaith) vvith great deuotion did vſe this manner of prayer, to vvit of fiue *Paters and Aues*.

Of all vvhich grants thoſe of this Confraternitie are participant by the Bull of *Pius V.* but more particularly by that of *Greg. XV.* vvhich becauſe

it is vvithout exception, and more expreſſely declareth theſe benefits. I haue thought good here to inſert.

Pope Gregorie the XV. his Bull.

GRegorie XV. *Pope, in perpetuall memorie. We do honour vvith the ſpirituall Guifts of Indulgences, according as in our Lord vve ſee profitably expedient, the pious Confraternities of faithfull Chriſtians inſtituted canonically to encreaſe the vvorkes of Pietie & Charitie, that they may be the more cherished in the exerciſe of the ſame pious vvorks. Wherfore vve deſirous to grant fauours and graces to our beloued Children the Brethren and*

Siſters

Sisters of the Arch-confraternitie of Cordeleers erected in the Church of saint Francis his house in Assisium of the Order of the Friar Minours Conventualls of Saint Francis: Confiding in the mercy of the Omnipotent God, and in the authoritie of the Blessed Peter and Paule his Apostles, and inclining to the supplication of our beloued Sonne Marcellus of the title of the Saints Quiria and Iulita Cardinall Priest called Lantes, Protector of the same Order with vs & the Apostolicall see. By Apostolicall authoritie in the tenour of these presents vve grant, and mercifully give to the said Brethren and Sisters, that they may in like manner enioy and possesse, all and singular the Indulgences, remission of sinnes, relaxation of pennances vvhich the same Friars as Regulars enioy and possesse. And because as vve heare many through distance and many through Povertie,

Insert

Infirmitie, or other impediment cannot daylie visit the Churches vvhich the foresaid Friars are bound to visite, for the gaining of the foresaid Indulgences, (vve grant &c.) to them that by reciting fiue times our Lords Prayer and as often the Angelicall Salutation, and also as often the verſicle Gloria Patri &c. in the honour of the fiue vvounds of our Lord Iesus Christ, and Saint Francis, they may gaine the ſame Indulgences vvhich they might obtaine if they should visite the foreſaid Churches as is ſaid before. Moreouer (vve grant &c.) to the ſame Brethren and Sisters that they may and haue authoritie freely and lavvfully to apply, by way of ſuffrage, to the ſoules remayning in Purgatorie, all and ſingular the Indulgences remiſſions, and relaxations aforeſaid, and vvhat by visiting the Churches of Regular houſes of the ſame Order on the ſecond day of the

moneth of August they doe obtaine. Notwithstanding our constitution of not granting Indulgences Ad instar. *and other Apostolicall constitutions, ordinations or other contraries whatsoever. Given in* Rome *at* S. Marie Maiors *under the fishers ring the* 27 *of September* 1622. *in the second yeare of our Pontificatt.*

S. Card. S. Susannæ.

BEcause as I said before this Bull is without exception and that it concerneth particularly those of the Confraternitie of the Cord, I will briefly recapitulate it, that all may see the spirituall graces, priuiledges & Indulgences, which the Brethren and Sisters therof may enioy.

First then they may gaine all and singular the Indulgences which the Friar Minours may gaine in the same manner and forme, without any limit, which as hath bene said before are very many.

2. They

2. They enioy all remiſſion of ſinnes in the ſame manner as the Friar Minours: vvhich is a very great Priuiledge, not ſo much for thoſe who are in our poore Country as it is novv: for euery Miſſioner hath moſt ample authoritie in this kind. vnleſſe vve may ſay that vvith this generall abſolution they haue the benediction of his Sanctitie, vvhich commonly is annexed vnto it: but in other places it may be ſayd to haue the nature of a Iubilie. It vvould be too tedious and not belonging to our purpoſe to produce all ſuch Priuiledges vvhich the Friar Minours enioy in this kind, It ſhall ſuffice to ſet dovvne thoſe vvhich the Brothers and Siſters of the Cord may enioy, by vertue of Pope *Sixtus V.* his Bull: and principally by this here ſet dovvne.

Firſt then they may haue à plenarie abſolution from all ſinnes & cenſures vvhatſoeuer; once in their life time: and in the article of death: vvhen the Confeſſour may giue a plenarie Indulgẽce euen as if he vvere the Pope himſelfe vvhich Indulgence hath its effect in

in the probable article of death as hath bene ſaid before.

Note here that this abſolution and Indulgence for the article of Death, may be gained and giuen although they ſhould looſe their ſpeech by ſome accidēt, as by Lethargie, Madneſſe, or ſuch like, if by any coniecture one may gather, that if he had his ſenſes he vvould haue asked it: much more if he giue any ſigne of demanding it: the forme of abſolution that is to be vſed in ſuch occaſions is diuerſe according to the iudgmēt of the cōfeſſour howeuer I haue made choiſe of this forme extracted out of the *Formularium Domini Papæ* for thoſe vvho haue a plenarie Indulgēce from paine and fault. Firſt the ſicke partie if he can may ſay the *Confiteor*. if he cānot, let ſome one ſay it in his ſteed, then the Confeſſour *Miſereatur tui, &c. Indulgentiā &c.* and then adde this abſolution.

LIBRARY OF THE UNION THEOLOGICAL SEMINARY, N.Y.

A plenarie absolution from paine and Guilt.

AUtoritate Dei & Beatorum Apostolorum Petri & Pauli, & Sancta Romana Ecclesia tibi concessa, mihique in hac parte Commissa, Ego te absolvo ab omni sententia Excommunicationis Maioris vel Minoris si quam incurristi: & restituo te vnitati Fidelium, & sanctis Sacramentis Ecclesia. Item eadem authoritate absolvo te ab omnibus peccatis tuis contritis, confessis & oblitis. Item auctoritate Dei & Beatorum Apostolorum Petri & Pauli & Sancta Romana Ecclesia, & etiam Do-

mini

mini nostri Papæ N. Summi Pontificis, mihi in hac parte Commissa, inquantum claues Sanctæ Ecclesiæ se extendunt, si ista vice morieris: absolvo te ab omnibus pœnis tibi in Purgatorio debitis, propter culpas & offensas, quas contra Deum, animam tuam, & proximum tuum commisisti: & quantum mibi permittitur: restituo te illi Innocentiæ in qua eras quando baptizatus (vel baptizata) fuisti. In nomine ✠ Patris, & ✠ Filij, & ✠ Spiritus Sancti. Amen.

2. They may haue the like 4. times in the yeare at vvhat time they please, according to the forme vvhich is set dovvne in their admission to the Confraternitie.

3 They may haue the same on all the feasts of our Lord, of our Lady, of all Saints of the holy Apostles S. *Peter* & S. *Paule*, of S. *Francis*, of S. *Clare*, of S. *Catharine* Martyr.

Here vve may note that such absolution from Excommunication is to

be

be vnderſtood *in foro conſcientiæ* in the Court of conſcience, vvithout preiudice of the right, vvhich belongeth to the lavvfull iudges or ſuperiours.

The 3. thing to be noted in the ſaid Bull is that nowtithſtãding that relaxatió or releaſemẽt of Penances may ſeeme to be comprehended vnder the vvord Indulgences; yet as *Lezana* vvel teacheth, it carrieth vvith it a particucular expreſſion of ſome other Grace vvhich in his ſumme *tom 3. ver. Indulgentia & verb. Iubilæum* he thus explicateth. By this vvord *De pœnitentijs relaxatio*, is ſignified remiſſion of ſo much penance as ſhould be remitted by pennances enioyned by the Confeſſour or impoſed for thoſe ſinnes by the ſacred Canons. Whence according to the opinion of very many, he infetreth that vvhen an Indulgence is put vvith this clauſe: he that gaineth it doth ſatisfie the penance enioyned him by a Confeſſour. For vvhich he giueth this reaſon, For penance is impoſed by the Confeſſour that the penitent may ſatisfie for the paines that are due for his ſinnes, vvhen there

therefore by Indulgence the paine is remitted, the obligation of such & penãce, is taken avvay as *Suarez, Bonacinas*, vvith others, doe affirme: so that by vertue of this grant, the Confessour may releale them of former penances, vnlesse such penances vvere enioyned by vvay of medicinall preseruation, vvhich is rather to avoid sinne, than to satisfie for sinnes past.

Notvvithstanding he aduiseth the penitent, to performe the penance enioyned, because of the incertitude of gayning the Indulgence, as also for the greater encrease of Grace; vvhich by such Sacramentall Penance may accrew to their soules, and lastly for the integritie of the Sacrament of Penance, vvherof satisfaction is a part. Hovvever it seemeth to me, that the faithfull may make good vse of this grant and that tvvo wayes. First when they cannot cõueniently doe such Penances, as are enioyned, for their greater satisfaction vvith aduise of their ghostly Father; they may make vse of this Priuiledge. Secondly in case of oblivion or negligence in the per-

formance of Penances enioyned, vvhich many times doth occasion scruples and anxietie of minde, they may also recurre to this grant; and vvith confidence relie theron.

Some vvill say, this is not to our purpose, for vvhat hath bene said is vnderstood *de Pœnitentiis iniunctis*, here only is mention of relaxation of Penances. Whereto I answvere that the vvord Penances indefinitely placed seemeth to extend to all sort of Penances, othervvise it vvould carrie but very little sense different from Indulgences: besides if by this grant they haue it not in that sêse, by others they haue; for such grants in expresse termes, haue bene giuen to the Friars, by communication vvith the Hermits of S. Augustine vvho haue it so: and by seuerall other grants

4. Wheras seuerall Popes had giuen these Indulgences to the Friars Minours, for saying the fiue *Paters & Aues*, in their Churches, and principally before the great Altar, vvhere the Blessed Sacrament vseth to be (as in particular Pope *Vrbane the VIII.* hath done)

done) from vvhence this kind of deuotion is ordinarily called, the Station of the Blessed Sacrament: His holynesse by this Bull, doth grant them to those of this Confraternitie, vvho through Pouertie, infirmitie, or other Impediment, cannot visit the Churches, for saying 5. *Paters and Aues* as is expressed in the Bull. So that for the gaining of all Indulgences vvhich the Friar Minors may gaine in their Churches; or otherwise, they may gaine them in any place; prouided that they cannot conueniently come to the Churches, by saying 5. *Paters & Aues* vvith *Gloria Patri* at the end of each of them · and haue intention to say them in the honour of the fiue woúds of our Sauiour and stigmats of Saint *Francis*, as in expressed in the Bull.

Lastly here the Pope granteth as great a Priuiledge as ordinarily he can giue, for no priuiledged Altar may be compared to this, vvhich granteth authoritie to apply all the forsaid Indulgences and relaxations by vvay of suffrage to the dead; Sith then there is no day that passeth

vvherin they may not gaine a plenarie Indulgence, nay at all times they may gaine them; if then as often, they apply thoſe for the dead, vvhat great benefit redoundeth therby is not to be prized.

From vvhat hath bene ſaid, none can doubt but that the Brothers and Siſters of the Cord, may gaine the ſtations of Rome, according to the ſeuerall Grants here before ſet dovvne. Yet there reſteth ſome difficultie to vvit; vvhether they may gaine the plenarie Indulgences, vvhich are for the liuing or for the dead.

I knovv many haue difficultie in this point: & principally for the latter: but vnder correction I finde no more difficultie in the one, thā in the other. For firſt according to the precedent Bull of *Gregorie the XV.* they may apply vvhatſoeuer Indulgences are granted to them by vvay of ſuffrage for the dead. 2. to deliuer a ſoule out of Purgatorie vvhat other thing is required; but a communication of the treaſure of the Church to ſuch ſoules as are in Purgatorie; vvhich In termes

is no other, than to apply the vertue of Indulgences, in satisfaction of the paines due for their sinnes. So that if they can gaine for themselues the plenarie Indulgences of the stations; I see no difficultie but that they may apply them to the dead; according to the toteſaid grant of Gregor. the XV. and that of Sixtus V. in the Bull of the erection of this Confraternitie since in expresse termes they and other Popes haue so declared it.

And that they may gaine these plenarie Indulgences for themselues, can hardly be doubted: For first according to the generall rule, *Propositio indefinita aequivalet vniuersali*, as is before declared in like occasion any as *Sa val. in his Compendium* of *Bonacina v. Prin.* saith 3. a priuiledge purely fauourable is to be explicated in as large a sense as the proprietie of the vvords vvill suffer; sith no preiudice commeth therby to any one. 2. According to the Iurists both Canonicall and Ciuil *Dictio Vniuersalis nihil excludit, & idem operatur ac si de singulis facta fuisset mentio*; especially as *Barbosa* vvell

noteth if it be put. *Omnia & singula.* Which *lib. de Clausulis vsufrequ. clauſ. 96.* includes abſolutely all vvithout any reſtriction or limitation, but preciſely comprehendeth all. Novv *Iulius* II. granteth the ſtations vvith theſe termes *Omnes & ſingulas Indulgentias*, and therfore this grant muſt abſolutely containe all alvvell plenarie as not plenarie: vvhich alſo *Sixtus* IV. in expreſſe termes granted. 3. I knovv not vvell hovv the Popes could better expreſſe their minde, in this point: when in plaine termes they declare their vvill to be, that they may gaine the ſame Indulgences, vvhich they might gaine if they had perſonally viſited the Churches, vvhere the ſtations are: as may be ſene in the grant of *Pius* II. *Sixtus* IV. *Iulius* II. and to take avvay all exception *Paulus* V. in his grant hath the ſame in theſe vvords *conſequantur eaſdem Indulgentias quas viſitantes Eccleſias vrbis & extra eam diebus ſtationum conſequuntur in eorum diebus, perinde ac ſi ipſas vrbis Eccleſias perſonaliter viſitarent:* if then thoſe vvho perſonally viſit thoſe Churches vvhere

vvhere the Stations are, may gaine a plenarie Indulgence; according to the tenour of theſe grants the Religious and thoſe vvho communicate vvith them may gaine the ſame.

Laſtly if the contrary opinion vvere true the grant of the ſtations of Ieruſalem vvould be of little value, vvhen the moſt part of the Indulgences there are plenarie. But of the Indulgences of theſe Stations more in the ſecond part.

Againſt this only may be obiected that ſuch great grants are againſt the ſtile of the Court, and that ſuch great graces ought to be clearely expreſſed. But as for the ſtile of the Court, it cannot ſtand vvith reaſon that the plaine vvords and ſenſe of the Popes Grants and Priuiledges, ſhould be limitted to the ſtile of the Court for vve can neuer be certaine of any grant or fauour vnleſſe vve follovv the ſignification of the vvords, according to the generall lavv and Cuſtome of the Church, and vvhat is more vve may finde the ſtile of the Court to our ſenſe. For in the Bull of *Sixtus* V. in

the constitution *Egregia populi* vvhere the Pope doth change the station of *S. Sebastians* Church, vnto that of *S. Maria de populo*: vnder this termes *easdem Indulgentias* comprehendeth not only partiall Indulgences but also plenarie: vnlesse one vvould say that there is no plenarie Indulgence, in as much as it is one of the stations in the Church of *S. Maria de Populo*; vvhich vvere as much, as to take away the nature of the station in the qualitie of the seauenth Church ordayned for such end.

As for the other part I conceiue, that vvhat hath bene said already may suffice, for one can hardly invent any thing in clearer termes than this hath bene giuen. Neither may it seeme to great to any one, vvho vvill ponder the motiues and reasons that seuerall Popes haue had, in grãting this Grace to Religious persons, vvho for the most part can neuer be participant of so great a treasure, vnlesse the Popes should in this manner communicate it vnto them. But this wilbe more cleare by the next Chapter.

What

What the Station are.

CHAP. 27.

THis vvord Station is borrovved from the Stations, vvhich the ſouldiers did make in their Centinels at certaine times in the day, or night, and is novv vſed for a certaine rite or cuſtome of praying in ſome Church on certaine dayes, at certaine appointed houres. For as there vvere faſtes ordayned on certaine dayes, and vigils, before ſolemne Feaſts, ſo there vvere Stations appointed for the people to meete together in prayer; ſo that theſe Stations vvere nothing elſe but ſacred aſſemblies vvherein the Chriſtians did ſtand or remaine in prayer, novv at this Church, novv at another; ſometimes at the Martyrs Sepulchers. Of theſe *Tertullian* very often maketh mention, ſometimes confounding them vvith the faſts, becauſe in his time they vvere commonly obſerued on faſting dayes, but after they vvere

obſerued on the Feaſts, and Sondayes becauſe the common people could not be conueniently preſent at the others. But Pope *Gregorie* the Great did appoint certaine times, and the Ancient Popes did goe on certaine dayes, eſpecially in lent, and feaſts to diuers Churches of the Citie; vvhere, after hauing made a ſermon to the people, and hauing made prayer to God, celebrating, they did communicate the Diuine myſteries to the Clergy, and people of Rome: vvhich act vvas called a Station. Of ſuch manner of prayer, the Author of Pope *Damaſus* his life, maketh mention, ſaying: *That the people of Rome did celebrate the Stations by the Church yard of the Martyrs, vvithout the Clergy.* And *Anaſtaſius* in the life of Pope *Hylarie*, ſaith; That he did ordaine miniſters or officers in the Citie, vvho ſhould viſit the Stations that vvere ordained, & made a golden cuppe for the vſe of the Stations. And *Iohn* the Deacon, in the 2. booke of the life of S. *Gregorie* the Great, ſaith; That he did carefully diſpoſe the ſta-

tions,

tions, in the great Churches, and Churchyards, as hitherto the Romane people had obſerued; and he himſelfe comming, together with them, whileſt he vvas yet able to ſpeake, did make thoſe 40. Homilies of the Goſpell, before the cógregation, in diuers times. And *Petrus Mallius*, in the booke of the holy Hiſtorie, ſaith, that *Saint Gregorie* Pope of Rome, did ordaine Stations for the Penitents, vvhich he did doe vvith a chiefe Secretarie, Cantors, Officers that had care of certaine regions, or parts of the Citie, Accolites, and a Stationall Croſſe. All vvhich Pope *Gelaſius* reeſtabliſhed anevv. This faire, for the moſt part out of *Onuphrius Panuinius*, in his booke of the Stations.

The rite or ceremonie of theſe Stations is, that the Clergy & Laity goe in proceſſion to the Church, vvhere the Station is ordayned, to make prayers there to God, by the interceſſion of the Saint to vvhom the Church is dedicated, and in this proceſſion they make many ſtayes or Stations, either in the body of the

Church

Church or at some Altars, as it were to take breath in their prayers, mystically to signifie vnto vs, the Consolation of the holy Ghost, of the Angels, and Saints who assist vs in our trauailes and paines, that we suffer in this world, who giueth vs force and courage, to performe and accomplish our Procession, or Pilgrimage to heauen, and who alwayes animats vs, to good works: In signe whereof they sing Antiemes and versicles of ioy: But when such Stations are made before the Sepulchers, shrines and Altars, of Saints they offer themselues to imitate their liues, and demand their aide and assistance by Antiemes and prayers. In former times these Sations did cõtinue for a night & a day; afterward for a whole day onely: but now, by reasõ of the great concurse of people, they haue beene shortened.

To confirme all that hath beene said, I will produce the Bull of Pope *Sixtus V.* giuen in the yeare 1586. The 15. of Februarie, which beginnes *Egregia populi Romani pietas: &c.* The singular Pietie of the people of Rome.

celu-

celebrated by the great praises of the holy Fathers, after that by the preaching of the most Blessed Apostles, the chiefe Citie of the earth had receiued the light of the Gospell, the sweet yoke of Christ, and by the seate of S. *Peter*, was truely made the head of the whole world: it beganne to rule further by diuine power, that by terrene domination: and doth conserue as yet, by the singular benignitie of God, excellent and rare monuments of religious antiquitie; amongst which is that most ancient custome, of holy Stations, deduced from the time of the Apostles, vntill this present, &c. In which Bull, his Holynesse declareth, that these Stations haue continued, since the time of the Apostles, and that they were then in diuers Churches of Rome; but especially in the 7. most famous Churches, which by this Bull he here renewes, and for their more commodious obseruation, caused new streetes to be made, choosing the Church of our *Lady ad populum*, in stead of Saint *Sebastians*: which was out of the way.

More-

Moreouer, he declareth vvhat time they should be, appointing certaine Chappels for that end. Who list to see the Bull it selfe, shall find, that the Pope doth shevv, that Rome did keepe those Stations in the most ancient Churches, famous for the diuers Peregrinations made vnto thē, frō the remotest places of the vvorld; for their Antiquitie, Religion, infinite Indulgences, and venerable reliques of holy Martyrs; and others, and for the frequent presence of the Popes, both in diuine office, and Masse; all vvhich he renevved, ordayning certaine times for those Stations, at some of the said Churches, vvhereat, according to this Constitution, the Pope, vvith his Cardinals are to be present, thereby to moue the people, vvith deuotion and reuerence, to be present, offering vp their deuotions and prayers, to pacifie the vvrath of God, for the extirpation of Heresies, for the peace and tranquillitie of the Church, for the conuersion of sinners, and such like, doing more frequent vvorks of pietie and Penance, requiring the prayers and in-

intercession of the Saints, and principally of our B. Lady. All vvhich he exhorts them do doe, chiefely in the Lent; for vvhat all Christians doe in other places of the vvorld, vvho conuert themselues to our Lord in fasting and teares; that ought they, most especially to doe vvho are in Rome, where there is the Mansiõ of Religion vvhere the Treasure of Indulgences is most plentifully imparted, where the sacred bodyes of innumerable Martyrs doe remaine.

In vvhat honour, and reuerence there sacred places haue bene, is manifest by the great deuotion that the faithfull, of all sorts, haue borne to them, in making many Pilgrimages vnto them, euen from the farthest part of the vvorld. *Saint Chrysostome hom. 8. in Ephes.* shevveth the great desire he had to see and vvorship the Reliques of the Apostles at Rome, if he had his health, and his Ecclesiasticall affaires vvould permit him, and *Saint Fulgentius* vvent to Rome; to visit the holy places of the Martyrs. *Saint Amand* did doe the same, *Adelin of Sees*,

in

in the life of *saint Oppertune*, reporteth, that a certaine Bishop, vvhich he calleth *Godegrand*, resolued to goe visit the Churches of *saint Peter*, and *saint Paul*, and other places of note; & that in this Pilgrimage he did spend seauen yeares, in prayer and deuotion. *Fridegodus*, in the life of *S. Owen*, Bishop, telles vvhat great summes of money, the people brought to him, vvhen he vvent to Rome, to be offered at the Sepulchers of the Apostles, and Martyrs. *Saint Dunstan* Bishop of Canterburie, made a Pilgrimage to Rome, as is to be seene in his life. And *saint Bernard* hevveth, that *saint Malachie*, a Bishop of Ireland, remained a vvhole moneth in Rome, to visit the holy places: diuers other Bishop (to omit infinite others of the Clergie) haue done the like as euery historie may manifest. Neither haue the Laity beene deficient herein, for *Ioannes Mosalius, in prato spirituali. c.* 151. reporteth, that one *Iohn Persa* came to Rome, for to see the Sepulchers of the B. Apostles *saint Peter*, and *saint Paul*. And Pope *Gregorie the* 3. *Ep.* 2. telleth, that

that one *Boniface* came to Rome, through deuotion, to the same effect. *Aribo* in the life of *saint Corbinian*, saith, that he went to Rome, to visit the holy places. And Pope *Nicholas* the 1, saith, that millions of people, of all nations, did flocke thither, to worship the Apostles. And *Honorius* Priest of Autune affirmes the same, saying, that all the world, from all sides, did flock to Rome, for the sisher *saint Peter*, and not for *Augustus* the Emperour. Neither were they of the poorest sort, that did vndergoe these pious Pilgrimages, for Kings & Princes haue left their Kingdomes & Scepters, to adore and reuerence these sacred places: For proue whereof we need not goe any farther, than to our owne Kingdome; for as *Ven. Bede* writeth, *l. 5. Hist. Angl. c. 7. Cadwall*, King of the east Saxons, went to Rome, to visit the B. Apostles: King *Ethelwold* did the like: King *Canutus* went to Rome (as he himselfe saith) to pray for the remission of his sinnes, for the prosperitie of his Kingdome, and for the people, that were vnder

his

his charge. *Alredus*, in the life of *saint Edvvard*, saith, that he did the same. *Saint Richard*, King and Confessor did no lesse: And to omit others, *Marcellin*, in the life of *saint Svvibert*, vvriteth, that vpon the first conuersion of England, the deuotion and feruour of that Nation vvas so great, that not onely the Nobles and Ignobles, Clergy and Laytie, but also the Kings and Princes did forsake their Kingdomes, to goe in Pilgrimage, and visit the holy places of Rome. *Ionas* Bishop of *Orleans*, in his booke *de cultu Imag. l.* 3. vvho liued neare 800. yeares agoe, giues the reason thereof, saying; Although God be present in all places, and his hands haue made all, not vvithstanding, vvhe he vvould proue the faith of *Abraham* he cõmanded him to offer vp his sõne vnto him in a certaine place, to vvit, on the Mountaine, vvhich vvas three dayes iourney from him; and this place, vvas after famous, and frequented, and visited by many, &c. And *Moses* vvho had taught the people of Israel, that God is the Lord

of

of all, *Deuter.* 32. notvvithstanding he commanded them not to offer their sacrifices in all places, but in the place he had choſen, &c. And if the place vvhere the Arke (built of inſenſible vvood, vvherein vvas the Manna, Rodde, and Tables of ſtone,) did merit to be ennobled, and honoured vvith ſo great affluence of people: of vvhat honour ought that place to be, vvhich conteyneth the body of an Apoſtle, as an Arke of Celeſtiall treaſure & vvhat ſhall vvé ſay of all the Martyrs and Saints vvhoſe reliques are there.

Which made S. *Catharine of Senâ*, moſt vvilling to dvvell in Rome, becauſe aboue all other Cities it vvas conſecrated vvith the bloud of Martyrs, vvhence ſhe vvas vvont to ſay vvhen ſhe vvalked in Rome, *Ego calco ſanguinem Martyrum* I tread vpon the bloud of Martyrs. And our Sauiour appearing often to S. *Brigitte* as vve may read in her booke of Reuelations did admonish her to goe to Rome, giuen this reaſon, for there the ſtreets are ſtrevved vvith gold, and made redde vvith the bloud of Martyrs, there by

by condonations or Indulgences vvhich the Saints haue merited, in a compendious vvay one goeth to heauen.

In consideration whereof, the Popes after the example of *saint Gregorie* (vvho gaue most ample Indulgences to these stations) since his time, haue augmented and encreased the Graces, Priuiledges, and Indulgences annexed to these holy places: and lastly, because the aforesaid deuotion of the People decayed these long Pilgrimages began to be neglected, the Reuerence to Martyrs vvas lessened, the due respect to their Pastour vvas relinquished. These Soueraigne Bishops haue thought good to impart these Indulgẽces to many Religious Orders (and consequently, to those that cõmunicate vvith them in their Indulgences) for the encrease of deuotion, in the faithfull, to those holy Martyrs and Saints, (especially in this time of Heresie, vvhich seekes by all meanes to abolish this so necessarie a remedie against all euills) as also to resuscitate in their hearts, due respect and Obe-

Obedience to their vniuerſall Paſtor, conſtituted by our Sauiour, as one to anſvver for the Saluatiõ of our ſoules; but principally, to continue in them the memorie of ſo pious an exerciſe, ſo much practiſed by our Anceſtours, of oll ſorts, both rich and poore. Whereto vve may adde the reaſons that Pope *Pius V.* alleageth, for giuing them to the Frier Minors; to vvit, to encreaſe their loue to the Romane See, and to auoyd diſcurſion, vvhich might cauſe ſome diſorder in their religious gouernment, vvhich reaſons vvell conſidered, together vvith the common conſent of ſo many Popes that haue giuen them *Pius V. Sixtus IV. Alex. V. Leo X. Alex. VI.* and before them *Innocentius VIII.* and *Iulius II.* & laſtly *Clement VIII. Paulus V.* and Pope *Vrbane the VIII.* of happy memorie, haue all granted and confirmed this particular, yet moſt large and ample Grace of the Indulgence of the Stations, either to the Seraphicall Order, or other Religious Orders, of diuers ſorts, although for diuers vvorks, as for ſaying the 7. Peni-

Penitentiall Pſalmes, for ſaying 7. *Paters and Aues*, for ſaying the Pſalme *Exaudiat te Dominus*, or 3. *Paters and Aues*, for the Pſalme *Miſerere*, vvith the prayer *Deus cuius fidelium Paſtor.* &c. and diuers others: But the Frier Minors doe vſe the Penitentiall Pſalmes, or 5. *Paters and Aues*, vvith one *Pater & Aue* for the Popes Holyneſſe. Thus much of the Stations of Rome: Let vs ſpeake a vvord or tvvo of the Stations of Hieruſalem.

Of the Stations of Hieruſalem, and Indulgences of Compoſtella.

CHAP. 28.

HAuing ſpoken of the Stations of Rome, and of their Indulgences, it is neceſſarie to adde the Stations of Hieruſalem. And although vvhat hath beene ſaid of the Stations of Rome, may be vvith greater reaſon auouched of Hieruſalem, yet the excellency of theſe Stations, require a little more ample declaration.

If the Citie of Rome vvas ſo much reuerenced for its ſanctitie, hovv much

much more ought the *Citie of God*, *Tob.* 13. *The holy Citie, the Citie of the great King, the Citie of the holy one*, and *Isay* 52. *the Holy land* and Country of our Lord *Iesus*, of our B Lady, the habitation of our diuine Masters the Apostles, the Schoole and cheife Academie of our faith, the beginning of our saluation, the eie-vvitnesse of our Redemption. Rome is honoured for its Martyrs, but the Martyrs are honoured for Hierusalé. Here Blessed *saint Stephen*, vvith *Gamaliel*, *Nicodemus*, *Abibone*, and *saint Iames*, vvhere Martyred, here lies *S. Catharine* the Martyr, *saint Hierome*, *saint Ioachim*, *sainte Anne*, *saint Ioseph*, here *saint Iohn Baptist* vvas beheaded: finally, here are those holy Innocents, vvho scarce borne to the vvorld, deserued to be regenerated vnto eternall life vvith diuers other Saints: vvho, I say, are not so famous for their merits & sufferings as for that they are in the place vvhere our Blessed Lady receiued such vnspeakable fauours, but especially for that their sufferings haue beene so nere to the place, vvhere the im-

immaculate lambe gaue his life for the ſaluation of mankind. For in this Citie of Hieruſalem. all the Diuine myſteries are accomplished: & therefore vvorthily it is called, The Mother of all Churches; for here Chriſt himſelfe taught, here he shevved his miracles: and finally, here by all meanes poſſible, he hath manifeſted his loue to his choſen people, vvhereas to other pars of the vvorld he ſent his Apoſtles and Diſciples; ſo that here is the fountaine of all religion; hither vve may come, vvith Queene *Saba*, to learne true vviſdome; hither vve may come, vvith the Wiſe-men, to behold the places vvhere our Saniour vvas borne; hither vve may come, vvith S. *Hierome*, to ſee the manger vvherein our B. Sauiour vvas laid; hither vve may come, vvith the Empreſſe *Helene*, to Behold the Croſſe, vvhereon he ſuffered for vs. O in vvhat great reuerence and deuotion vvas this place in former times! For as *Euſebius* vvitneſſeth, in the time of *Conſtantine*, all Chriſtians vvere vvont, once in their life, to goe in pilgrimage to Hieruſa-

lem

lem; and some, not content only to goe themselues, did also vndertake to defend the Pilgrims, labouring to make the passages free for them: from vvhence came the Order of the Knights of the Sepulcher, Which is giuen dayly; euen at this present by the Guardian of our Conuent in Hierusalem, vvho is there the Popes legat, hauing vnder him diuers other Conuents, liuing amongst the Turkes, to the great admiration of all the vvorld. And this they haue had for at least three hundred yeares for Pope *Martin the V.* vvho vvas, in the yeare 1420. by his Bull, declares: that the foure monasteries, to vvit, that of Mount *Sion*, *of Bethleem*, of the Sepulcher of our Sauiour, and of the Sepulcher of our Lady. by all right & prescription of 60. yeares, doe belong to the Friar Minors: and for the great seruice that they haue done there. *Alexander* IV. *Calixtus* III. *Clemens* V. *Eugenius* III. *Gregorius* XI. *Innocentius* VI. *Ioannes* XXII. *Martinus* V. *Nicolaus* V. *Sixtus* IV. & *Vrbanus* V. haue giuen such ample priuiledges vnto

the Guardian of Hieruſalem, that few or none are extant the like; all vvhich, together vvith their Conuents, and places fruits, and Martyrs, are to be ſeene briefly ſet dovvne by the R. F. *Marianus* in his booke, called, *Franciſcus Rediuiuus*: vvhere he ſets dovvne the manner hovv the Guardian makes thoſe aforeſaid knights. The R.F. *Dominicke Gramina*, a learned Frier of S. *Dominickes* Order, in his booke called *vox Turturis*, declares the ſame, ſaying; The enemies themſelues, and aduerſaries, doe declare the excellency of the Seraphicall Order; vvhileſt they maintaine, at this preſent, this holy familie in Paleſtine, inhabiting in Mount Sion, the holy Sepulcher, Bethleem, the valley of Ioſaphat, Nazareth, Mount Oliuet, Bethanie, and Iordan; not vnlike to the Rauens, miniſtring food to *Elias*, for ſo iuſtice requires, that euen the Infidels, deſtitute of faith, ſhould alſo fulfill his vvord (by vvhich alſo, and not by bread onely man liues) for the ſeruice of thoſe that preach his goſpell, & that there might be abundance in the tovvers of our Lord,

Lord, vvhereby his excellent vvarriours might be ſuſtained, and they feed thoſe at their ovvne charges, vvho leuell their arrovves againſt them, to dant the courage of the Kings enemies.

And proſecuting his diſcourſe, he ſaith: Our Lord hath very fitly choſen the Seraphicall Brethren, for the Holy Land, for ſith the holy Land is the Houſe of God, and the Gate of Heauen; it ought to haue ſuch miniſters as by Name and deed, ſhould imitate the inflamed Seraphins, inhabitants of heauen: The Cuſtodie of the ſvvadling bands of our Saniours infancie, vvas due to thē vvho profeſſe moſt high Pouertie. The poſſeſſion of the Sepulcher (vvith other places, vvhere the memorable actions of Chriſt our Lord, are recorded) is to be aſſigned vnto them, vvho profeſſe the Religion of him, in vvhoſe flesh vvere imprinted the markes of the ſame Chriſt crucified. The houſe of Oliuet, vvith the valley of Ioſaphat, vvas to be aſſigned to them, vvhere the poore ſhall be rea-

dy prepared to iudge the twelue Tribes of Israel, hence we reade, that the Iudgement belongeth to the poore. Thus farre the said Author.

Those who endeauour to follow Christs steps, in as much as humane frailty will permit, ought of all right to possesse those sacred places, which for the excellent mysteries there represented, haue been enriched with the treasure of the Church; especially in these latter dayes when deuotion waxeth cold, and charitie decreaseth: which made each Pope to vse the vttermost of their powers, by word and worke, to draw the faithfull to continue this deuotion, granting very large Indulgences, to such as should vndergoe so pious a Pilgrimage: but when this sacred Place was taken out of the Christians hands, and possessed by the Turcke, so that no man could visit the Citie, no man could kisse those places of our Redemption, then the Soueraigne Bishops, after hauing vsed all meanes for the recouerie of the holy Citie (as is to be seene in their liues) but

but especially this Pope *Sixtus V.* who, as *Antonius Cicarella* relateth, amõgst other most pious things that he did, after hauing established all things, in great peace, (in so much, that the people vvere vvont to say; *Nowv is the time of Sixtus*; that is, it is not now a time of fighting, of reuenge, or contention,) he gathered vp great treasures for the recouerie of the Holy Land, and ordained that his Successors should doe the like; vvhich recouerie many Popes both before and after him, haue laboured for, and by entreaties, persuasions and other meanes, haue prouoked the Christian Kings thereto; granting plenarie Indulgences, to all those that vvould goe to the holy vvarre; and not preuailing, they had recourse to the Omnipotent, by continuall prayer to his diuine Maiestie, that he vvould be pleased to deliuer the Holy Citie from the hand of his enemies: and for the better performance thereof, they haue granted the same Indulgences: as formerly had beene giuen, to those that vvere present corporally in those

places, to those that in spirit and deuotion, shall make these holy stations: vvhich they may doe, either by ordaining certaine Stations, at some certaine distances (as novv in many tovvnes of the Lovv-Country is practised vvith great fruit) or at some Images, or pictures, placed to that effect in their Chambers, at least they may in their mind, represent those places that minister such copious matter of deuotion. To conclude, as the Popes haue giuen the Indulgences of the Stations of Rome to many Religious Orders, euen so they haue giuē these, especially to the Frier Minors, both in regard that they possesse these sacred places, as also for that they are the true imitators of our Sauiour Christ crucified. Here the Brothers of the Cord may exercise themselues, for these mysteries here represented, must be their onely meditation, the practise vvhereof in the other part of this booke shall be briefly set dovvne.

As for the Indulgences vvhich haue bene granted to the Citie of *Compo-*

stella

Stella in *Galicia* a Prouince of *Spaine*, vve may consider, that there lyeth the body of *saint Iames*, commonly intituled the Great; who vvas brother to the beloued disciple of our Sauiour Blessed *S. Iohn*, and suffered Martyrdome in Hierusalem; vvhose body according to the Spanish historiographers lyeth there; vvhereby it is much renovvned through the vvhole vvorld; and as much frequented by pilgrimages, vvithout exception as any place in these our times. for it is almost incredible vvhat great concourse of pilgrimes is made by the faithfull to this sacred place; from all parts of Christendome; vvhereby those stupendious and in a manner inaccessible Perinean and Gallician Mountaines, are made more passable, and more frequented; moued thereunto by the innumerable miracles vvhich are vvrought there, vvhich made Pope *Leo the III.* to make this tovvne a Bishops seat and as *Spondanus* saith *ad ann.* 816. to be frequented vvith the concourse of the vvhole vvorld, in so much that he vvould not

esteeme him to haue erred who should stile this venerable sepulcher knovvne to the vvhole vvorld, *Promptuarium miraculorum* the storehouse of miracles.

To confirme vvhat hath bene said, in the yeare 844 he relateth hovv S. *James*, appearing to the King of Galicia, going to fight against a huge armie of Moores, aduised him and his armie first to confesse and communicate; and then to fight: vvhich they did vvith happy successe; for by helpe of the Saint, who appeared on a white hourse, vvith a vvhite banner; they killed seauentie thousand Moores; and then he vvas taken as a particular Patron of Spaine; vvhich became also tributarie to this place, paying yearely some tribute in the honour of this Saint. Who in the yeare 968. gaue thé also a great victorie against the Normans: and in the yeare 985. freed his sepulcher from those vvho vvould haue spoyled it, and by his helpe in the yeare 1037. Ferdinandus King of Castile expelled the Moores out of many tovvnes; vvhich made him to acknovv-

acknowledge it with a solemne pilgrimage to this holy place.

And Pope *Calistus II.* vpon the same motiues, made Compostella Metropolitaine of all the Occidentall world, and as *William of Malmsbury* saith, aduised our English pilgrimes, rather to goe thither, than to Rome: giuing the same benediction which was giuen by his predecessours, to the that went to Rome, which moued *John* King of Ierusalem in the yeare 1223. out of a vow which he made, to Saint *Iames*, to take a pilgrimage to Compostella.

This deuotion encreasing more and more, was the occasion of that pious and most frequented custome of making vowes of pilgrimage to Compostella, from all parts of Christendome: in consideration wherof, the Popes haue thought good to honour this place with the Titles of twelue Cardinals, who are Canós of this Church of S. *Iames*; and to make the vow of Pilgrimage to Compostella, equall to that of Rome and Ierusalem; and moued by the acceſſe of innumerable

pilgrimes to this place, they haue grãted many Indulgences, vvhich may be gayned there, by visiting this place on seuerall dayes of the yeare, as shalbe set dovvne in the second part, and for the augmentation of this deuotion, and comfort of Religious persons, they haue also granted the same Indulgences to them, by saying the foresayd 5. *Paters and Aues*, vvherof those of this Confraternitie are participant.

Of the communication of prayers, and good vvorkes in this Confraternitie.

CHAP. 29.

HAuing spoken of the communication of the Indulgences, that this Confraternitie enioyeth, by vertue of this Bull, I thought good, breifly to peake a vvord or two of the communication of each others prayers, as also to set dovvne hovv great a benefit they reape, by being partakers of the

the merits, prayers, & good vvorkes of the vvhole Order of *S. Francis*.

The Apoſtle ſaith, *Rom.* 12. *vve being many, are one body in Chriſt, and each one anothers members; and, as in one body vve haue many members vvhich haue not all the ſame action* or operation, the one being the eie; the other the hand the other foot, vvhich doe helpe each other mutually; euen ſo the myſticall body; vvhich is compoſed of all the faithfull in Chriſt Ieſus, vvho is the head, and, as it vvere, the ſoule that giueth life; each one of vs hath his proper function, vvhich vve may apply to the generall good, being mẽbers one of an other, and communicating together the different operation of our miniſterie. Whereby vve may gather (as *Saint Auguſtine* in one of his Homilies inſtructeth vs) after what mãner vvee ought to loue each other, and hovv by Charitie vve ought to bee ioyned to each other, for (ſaith he in one of his Sermons) this vertue hath that cuſtome, to aſſemble and vnite ſpiritually thoſe vvho are ſeparated in body; for vvho that doe cherish one another

another by holy loue, although the one dvvel in the eaſt, and the other in the vveſt, are ſo ioyned in one by this charitie that they are neuer ſeparated, vvhereby all Chriſtians (as S. *Thomas* ſaith) are participant of all the good deedes of the Church. Although I ſay, by this generall communication, all are participant of each others prayers and deuotion, yet in more particular manner this co nmunication may bee had, by a particular and ſpeciall intention, of thoſe that pray or doe ſome good vvorke; and from hence is the beginni g of theſe pious Fraternities, and Societies, the members vvhereof are participant of each others prayers, by a particular intention: euen as a Prieſt, ſaying M ſſe, although hee prayeth in generall for the good of the vvhole Church, yet he doth not ceaſe to pray alſo for ſome in particular, according to his particular intention, ſo the Brethren of this Confraternitie doe apply their intentions, not onely in generall, to all the faithfull, but alſo vvith a particular affection of minde, doe apply them to all thoſe that

that are enrolled in the ſame Confraternitie, vvhich is a thing of no ſmall benefit, conſideting the generalitie of it, it being ſpread ouer the face of the earth, & equalizing (if not ſurpaſſing) all others: for ſuch is the deuotion of the people to *ſaint Francis*, and his holy Order, that ſcarce any one but deſires to haue ſome reference thereto; and more generally in this Cord of the Paſſion, as common to all, both rich and poore, great and little: vvho to obtaine the benefit thereof, doe runne vvith greedy mindes to the Conuents of *ſaint Francis* his Order: vvhich as *Granada* (a famous man of the Order of Preachers) ſaith, hath encreaſed and dilated it ſelfe aboue all other Orders; & hath more houſes or monaſteries, perhaps, than all others, vvhich is not ſo ſtrange, if vvee conſider, the diuers branches of it, in each of the 3. Orders, dilated not onely in euery tovvne, allmoſt of all Europe, but alſo in many places of *Aſia*, and *Affricke*, and not contenting it ſelfe in ſo narrovv a ſtreight, hath extended it ſelfe into the eaſt and Weſt

Indies, (vvhereof they haue beene the first Apostles, as *Rapinens*, in his Chronicle manifestly shevveth, out of diuers Authors) vvhich equalizeth all the rest, in all vvhich places this Confraternitie is erected, to the great encrease of deuotion, and inestimable benefit of the Professors thereof, vvho are participant of their pious prayers, and other meritorious acts.

But the other benefit is farre greater. For as by the prayer and merits of the poore, God doth remit the sinnes of the people; so, ô deuout soules of this Confraternitie, no doubt, by the prayers of these professors of extreame pouertie, God vvill pardon your sinnes, that their abundance in Faith, Hope, Charitie, and all other vertues, may supply your vvant, whilst by their prayers and merits they helpe you in this life, and at last receiue you into the eternall Tabernacles: for the Kingdome of heauen belongeth to the Poore of Christ: so S. *Anselme*. Which they may giue as Masters thereof, vvhich is figured by the vvise Baylife, *Luc* 16. vvho parted his meanes that he

he had, to the end that he might be receiued into their houſes: & therefore as *Baronius*, in the yeare 1033. reporteth; *Robert*, King of France, vvhereſoeuer he vvent, alvvayes lead after him diuers chariots filled vvith poore people and vvhen one asked the reaſon, I goe (ſaith he) to beſiege Paradiſe vvith theſe companies, for God hath ſaid that the poore ſhould open Paradiſe to the rich. Great is the benefit you reape hereby, for you are partakers of all the Maſſes, Prayers, Preachings, Watchings, Faſtings, Abſtinences, Pilgrimages, Obediences, Labours, and other merits of the poore and Apoſtolicall ſeruants of God, the Frier Minors; vvho are moſt poore, in that Saint *Francis*, in his Rule, calleth their pouerty *Altiſſima paupertas*, moſt high pouertie; becauſe it is the ſame, (as *Thomas* ſaith) that our Sauiour had on earth; for Chriſt vvas ſo poore, that comming into the vvorld, he vvould be borne, not in his ovvne houſe, but in anothers; and borne, vvas placed in a manger amongſt vile beaſts; liuing in the vvorld, hee had not vvhere to

lay his head ; dying , he had not to couer his nakednesse, dead, he had not to shrovvde him, nor vvhere to bury him : In like manner these poore men (according to their Rule, Chap. 6.) haue neither house, nor place, nor any thing else; vvherfore *Petrus de Aureolo* calleth it, Euangelicall pouertie; and that vvhich vvas obserued by Christ & his Apostles, *Pisanus, and Hugo*, on the Rule, say, that there is nothing in the most high Euangelicall Pouertie vvhich the Rule doth not intend to impose on the Bretheren. And *Nicolaus 3. § nec quisquam*; saith that they haue voluntarily made a vovv of imitating Christ in his pouerty ; as is manifest in their Rule , and *Cap. exit qui seminat*, that it is such as Christ, shevving the vvay of perfection , did confirme by vvord and example: *Innocentius IV. and Alexander IV.* say , that they suffer extreame Pouertie , & that they haue vovved most strict pouertie. And to omit other places , the Frier Minors vvere giuen to the vvorld, that by vvord, & example, they might bee vvitnesses , and speciall imitators

of

of Christs most high Pouertie, by a most high and perfect abdication of all manner of proprietie, affection, & desire of all terrene things, after the example of their Father, vvho (according to the testimonie of S. *Bonauenture*, in the Historie of his life, saith.) vvas a freind & louer of Apostolicall Pouertie; and therevpon conformed himselfe in all things, to the rule of Apostolicall rectitude. And from thenceforth the man of God, by diuine instinct, became emulous of Euangelicall perfection: and gaue his Bretheren a Rule, vvhich he called the Booke of Life, the Hope of Saluation, the Marrow of the Gospell, the Way of Perfection, the Key of Paradise, the Testament of the eternall Couenant. And Pope *Nicholas 3. cap. exijt*, saith; that this is the cleane and immaculate Religion, before God the Father, vvhich descending from the Father of light, vvas by his Sonne exemplarly & verbally deliuered to the Apostles; and at lenght, inspired by the holy Ghost, to Saint *Francis* and his followers. And the holy Father himselfe in

in his Teſtament, ſaith: that hee ought to liue according to the forme of the Goſpell. S. *Bonauenture* ſaith, that the vvhole ſubſtance of the Rule, is drawne out of the ſountaine of Euangelicall perfection. And beneath, The Profeſſours of this Rule haue great matter of ioy and conſolation, in that they alone, in all the vvorld, doe litterally profeſſe that life, vvhich our Lord commended to his Apoſtles; vvhen hee ſent them to preach. This veritie is confirmed by the ſaying of Cardinall *Paul* Bishop of Sabee, vvho, vvhen the Cardinalls made difficulty to approue this Rule of S. *Francis*, he ſaid; If vvee grant not the demand preſented vnto vs, by the ſeruant of God, (as ſeeming vnto vs a thing ſtrange, and ouer difficult, though indeed he requireth onely the forme and Rule of the Euangelicall life to be confirmed vnto him) vvee may iuſtly feare to offend our Lord *Ieſus Chriſt*, and the Ghoſpell: vvhich if it bee ſo vvho can deny, but the Profeſſours thereof are truely Apoſtolicall, & ſuch that leade an Apoſtolicall life. Hence Pope *Hono-*

rius

pius the III. in a Bull of his, to the Arch-bishops, and Bishops, sendeth the Professors of this life to sovv the seed of the vvord of God, after the example of the Apostles, by diuerse missions. And *Pius* II. in a Bull. giuen in the yeare 1450. 9. kal. Febr. saith, that the professors hereof, imitating B. S. *Francis* in Apostolicall precepts, doe onely tend to Christ. Pope *Leo the X.* saith, *Nicholas the IV. Iohn the* XXII. *Vrbane the V.* & *Eugenius IV.* of happy memories, and other of our predecessours, vvith due meditation, considering that the cleane Religion of your Order, deliuered by Christ our Lord, by example and vvords to his Apostles, and inspired to S *Francis*, & his followvers, &c. vvhat shall I rehearse many, vvhen their innumerable missions, euen from the first beginning of their Order, their preaching, and teaching ouer all the vvhole vvorld is manifest, their life and profession being ordained for the gayning of soules, and conuersion of Countries: vvhich is manifest, not onely by diuers Priuiledges, almost from all

Popes

Popes that haue beene ſince the beginning of the Order, but alſo by vertue of their Rule. I will cõclude with the vvords of Pope *Leo* the X in his Bull commonly called. *Bulla vnionis*, *Thus* (ſaith he) *is the Religion of the Frier Minors. vvhich vvith flerishing leaues of ceremonies, by Apoſtolicall men, as by palmes extended from ſea to ſea, and frõ the riuer, vnto the vttermoſt bounds of the earth, yea, vvith vviſdom & ſcience hath vvatered the mountaines and filled the earth; this is the holy and immaculate Religion, vvherein, as in a looking-glaſſe vvithout ſpot, the preſence of our Redeemer doth appeare; the forme of the life of Chriſt and his Apoſtles is to be ſeene, vvhereby the Rule or manner of the firſt Founders of the Church, is ſet before the eyes of the Chriſtian people: laſtly, vvhich repreſenteth nothing but vvhat is diuine and Angelicall, filled vvith all perfection, & nothing but vvhat is conformable to Chriſt; in ſo much that it may be ſaid, his. &c.* The ſame hath, *Iames de Vitriaco.* Hiſt. Occid. cap. 32. To the three former (ſaith he) Religious, of Hermits, Monks, and Ca-

Canons, that the quadrature of those who liue regularly, might remaine firme in its Soliditie, our Lord, in these dayes hath added the fourth Institution of Religion, the honour of Orders and sanctitie of Rules: yet if wee diligently consider the state and Order of the primitiue Church, hee hath not so much added a newe Rule, as renewed the old, releuated the cast downe, and resuscitated almost the dead Religion, in the euening of the world, tending to the west, the time of the sonne of perdition being neare at hand, that he might prepare new Champiõs against the perillous times of Antichrist, and might proppe vp his Church by forearming it. This is the Religion of the true poore of the crucified, and the Order of Preachers, which wee, call Frier Minors; truly Minors, and more humble in habite, in nakednesse, and contempt of the world, than any other regulars of this time. They haue one chiefe Superiour to whose commands and regular institutions, the vnder Superiours, and other Brethren of the same Order, whom

vvhom hee hath sent through diuerse Prouinces of the vvorld, in the cause of preaching and saluation of soules, doe reuerently obey: but they doe so procure diligently in themselues to reforme the religion, ponertie, and humilitie of the primitiue Church drawing pure vvaters of the Euangelicall fountaine, with thirst and ardour of pietie, that by all meanes they doe labour not onely to fulfill the Euangelicall precepts, but also the Counceils, more expresly imitating the Apostolicall life, &c. and beneath, he saith, Our Lord, the Pope, hath confirmed their Rule, and granted them authoritie to preach in all Churches, vvhere they come, hauing first asked the consent of the locall Prelate. What followeth, is very much in commendation of their life and manner of preaching. And in the end, he concludes, this is the holy Order of the Frier Minors, and the admirable, and imitable Religion of Apostolicall men, vvhich vve beleeue our Lord hath raised, in these latter dayes, against Antichrist, the sonne of perdition, and his pro-

phane

phane diſciples, &c. Thus farre Cardinall, *Iames of Vitriaco.*

All vvhich is ſaid onely to shevv the great benefit that the Brethren of this Confraternitie haue, to be partakers of ſo many Apoſtolicall and Religious mens good vvorkes, & merits; whereby, although they are not Religious, yet they are made equall to Religious in participation of their merits; as is manifeſt by the common conſent of the vvhole Order.

Novv hovv great good this participation is, may be gathered; in that amongſt ſo many perſons, there muſt needs be ſome that are moſt pleaſing to God by vvhoſe merits and prayers, wee may be deliuered from many euels, of this vvee may haue an example in the Patriarcke *Iob*, vvho prayed for his children, perhaps then drunken in vvine: And our Lord hath manifeſted this in his ſeruant *Abraham*, giuing him to vnderſtand, that for his ſake, he vvould forbeare punishing the Sodomites, if there could be found in the Citie, ten men that vvere iuſt. *Gen.* 18. And in the

the fire of Sodome, and Gomorrhe, our Lord vvould haue ſpared, for *Lots* ſake, his ſonnes in lavv, although they deſerued puniſhment, and vvere aftervvard, for their wilfull negligence burned vvith the reſt.

Hovv often did God heare the prayer of *Moſes*, for the people that had grieuouſly offended; ſo that it is certaine, that God doth often heare the prayers of others, vvhen he vvill not heare our ovvne; as may be ſeene in *Iobs* friends, *Iob* 42. Our Lord ſaid to *Eliphus* the Themanite: *My furie is vvrath againſt thee, and againſt thy tvvo friends, becauſe you haue not ſpoken right before me, as my ſeruant Iob. Take therefore vnto you ſeuen oxen, & ſeauen rammes, and goe to my ſeruant Iob, and offer Holocauſt for your ſelues: & my ſeruant Iob ſhall pray for you.* It followeth after: *Our Lord vvas alſo turned at the penance of Iob, vvhen he prayed for his friends.* Loe here a communication, not onely of prayer, but of penance. And our bleſſed Sauiour confirmeth this, *Matt.* 3. in that he healed and pardoned the ſicke of the palſey, for the faith

faith of those that presented him. And *S. Augustine* saith, that if *S. Stephen* had not prayed for his enemies, the Church had not had S. *Paul* for its Apostle; for S. *Paul*, being his enemie, was one, amongst others, that receiued grace by the prayer of Saint *Stephen*. O how forceable were the prayers of the Prophet *Ieremie*, when, cap 14. our Lord said, *pray not for this people to good*: as if he should say, doe not stay my hand by thy forceable prayers. Now if the prayer of one Iust, hath that power and force, what may wee iudge of so many holy and vertuous men: truly (as saint *Ambrose* well saith) it is impossible that the prayers of many should not be heard: for (as saint *Augustine* saith) wee doe more with common and alternate prayers, then with singular & priuate. And saint *Crisostome*, saith, that it is an excellent thing to participate of the prayers that Saints doe make, because God doth oftentimes grant that to them, which he granteth not to vs, because we are vnworthy. Besides, (as Saint *Gregorie* saith) our

prayers, by ſo much the ſooner are carried to the eare of our Lords pietie, by hovv much the ardour of Charitie hath sharpened hoſe vvhich in like manner are shed forth for vs. For, (as ſaith Saint *Auguſtine*) vvhileſt euery one doth pray for all, alſo all doe pray for euery one: And ſo ſaith S. *Ambroſe*, great is the remuneration, that in the prayers of euery one, the ſuffrages of all the people is acquired to euery one.

I vvill conclude this Chapter, vvith referring the reader vvho deſireth to haue more of this point, to *Thomas Waldenſis tom. 3. tit. 10.* vvhere he amply declareth this matter, defending it from all calumnie: I vvill content my ſelfe here vvith vvhat hath bene ſaid, only I vvill adde that the holy Order of *Saint Francis*, as it vvas publi-hed in the yeare 1651. in our Generall Chapter, vvherat I vvas preſent hath 150. Prouinces, 5. Cuſtodies, 24. Vicariats, 6 Colledges, in Europe 23 Miſsions: in Affique 15. in Aſia 6. in America 14. 26000. Convents of Friars, 180000. Friars, the Monaſteries of

of Nunnes of S. *Clare*, *Conceptionists*, *Annuntiates & Capucineſſes* exceed 3850.& 210000. Nunnes: the Nunnes of the 3 Order doe neere equaliſe thē: the Conventualls, amongſt vvhom this Confraternitie firſt began; haue 31 Prouinces, 7. Vicariats, a 108. Cuſtodies, 159. Conuents, 30000. Friars: beſides the Conuentuals, vvho are called reformed: laſtly thoſe of the third Order cannot be numbred. I leaue this to the conſideration of any pious Chriſtian, vvhat it is in a particular manner, to be participant of all their prayers, pious vvorkes &c. B. S. *Didacus* being in the agonie of death did take much comfort in this participation of the good vvorkes of his Brethren in Religion; & beholding his Brethren ſtanding about him; he ſaid, that their prayers for him, and the fruict of their good vvorkes, vvhich they had accumulated by the obſeruance of holy Religion, ſhould be cōmunicated to him by God, and that thereby he hoped to obtaine mercy.

Of the ninth point vvhich is of Processions.

CHAP. 30.

FOr the better explication of this point, I vvill ſpeake ſomething of Proceſſions in generall, and aftervvard of this in particular.

A Proceſſion is nothing elſe, but a religious act of many faithfull Chriſtians gathered together for that end, that going and ſinging to God, either to giue thankes for benefits receiued, or to make ſupplication for ſome good thing, or to be deliuered from ſome euill, vvhen they carry either the Bleſſed Sacrament, or ſome holy reliques, or Image of ſome Saints: vvhich manner of prayer is no nevv thing, but hath beene practiſed in the old and nevv Lavv: for as *Iuo* p. 4 c. 50 and *Ioſeph. l.* 11. *de Antiquit. c.* 8. doe relate: vvhen any vrgent thing did arriue, the people in the old Lavv did aſsẽble together, to ordaine Faſtings, and to make Proceſſions. *Moſes*, aſ-

ſembling

fembling the people, did ſing a Canticle to giue thanks to God *Exod.* 15. And *Marie* the Propheteſſe, *Aarons* Siſter, tooke a Tymbrel in her hand, and all the vvomen vvent forth after her, ſinging, and magnifying God. *Ioſue* made a Proceſſion, vvith the Arke of our Lord, about Iericho: and not vvithout good ſucceſſe. And *Dauid* 1. *Paral.* 13. maketh a very ſolemne Proceſſion vvith the Arke of God, bringing it from *Abinadabs* houſe into Hieruſalem; vvhich in the 15. Chapter they did more ſolemnely. And 2. *Paral.* 20. *Ioſaphat* goeth in Proceſſion into Hieruſalem, vvith Pſalterie, and Harps, and Trumpets, into the houſe of our Lord, in thankſgiuing for the benefit they had receiued, to vvit. for the great victorie they had gotten ouer their enemies. And our Bleſſed Sauiour. *Matt.* 21. entred ſolemnelly into Hieruſalem, vvith a Proceſſion of people, vvho held in their hands boughs, and ſung *Oſanna*. See *Saint Bernard* very deuoutly treating of this Proceſſion, in a Sermon on Palme Sunday. And vvithout doubt it is ſome

Apoſtolicall Tradition: for there cannot bee aſſigned any particular time of their beginning: yet vvee finde that in the yeare 375. the Emperour *Theodoſius* the elder, (ready to fight vvith *Eugenius*,) clad vvith haire-cloath, did follovv the Clergie of the Church, going before, vvith the ſhrines of the Apoſtles, and Martyrs; as vvitneſſeth *Ruffinus lib.* 2. *c.* 33. In the yeare 451. *Mamerton* Bishop of Vienna ordained in his Churches to make Proceſſions, & Rogatiõs vvith ſinging of Pſalmes, faſting, and mortification, and *Theodoſius* the yonger, in the yeare 474. made Proceſſion vvith Litanies, for the fruits of the earth *Niceph. l.* 14. *c.* 5. vvhen Conſtantinople vvas trembling vvith an earth-quake, *Proclus* for remedie, did ordaine a Proceſſion, & Litanies through the vvhole Citie; vvhere an Angell appeared to the Emperour, and all the people did ſing thrice *Sanctus*. *Nieeph. l.* 14. *c.* 46. *Glim* ſaith, that the Patriarke, and the Emperour vvent barefoot. The Emperour *Conſtantine* going in Proceſſion to *Saint Peter*, did carrie a torch in his hand.

hand. And the Burgers of Antioch did faſten their tapers to their Croſſes in their Proceſſions *Paulus Diac. lib.* 16. In the yeare 536 Pope *Agapite* did ordaine ſundry Proceſſions; as *Martin* of Polonia reporteth, *in ſupputat. ann.* 53. See *Tertul. ad vxorem lib.* 2. *c.* 4. *S. Hier. ep.* 7. 12, & 22. *S. Baſile ep.* 63. and S. *Bernard* ſaith vvee goe tvvo and two in our Proceſſions holding in our hãds lighted tapers, for the light is a teſtimonie of veritie; and to goe tvvo and tvvo, of Charitie. If any one deſire more, let him reade *Gregorie of Tours, de Geſtis Francorum l.* 2. *c.* 34. *Sigebert*, in the yeare 468. *Baronius* 6. *to.* in the yeare 475. and the Councell of Orleans, 1. *c.* 29. As for the profit of theſe Proceſſions, ſee S. *Leo ſer.* 3. of the faſt of 7. months. One obtaineth (ſaith he) a moſt plenarie abolition of ſinnes, vvhen the Church is vnited in prayer, for if God hath promiſed to graunt vvhatſoeuer tvvo or three (prouſly aſſembled) ſhall demand, hovv can he denie it to the multitude of ſo many thouſands, vvith one mind aſſembled for the ſame exerciſe, for the

same oblations, and for the same intention. As for the Order, see S. *Gregorie* 3. *Decal. c.19. and Baron. tom.7 p.* 589.

These Processions are made for diuers reasons: first, for the publicke affliction of some towne, or Country; of such *Niceph. lib.*10. *c.* 35. and *lib.* 2. *c* 45. and principally, *lib.*14. *c.46.* Secondly for great raines, and tempests; such a one was that of *Theodosius* the yonger, aboue mentioned. Thirdly for drought, of such we may reade in the life of *Porphirius* the Bishop *Sur.* 16. *Feb. Baronius tom* 5. *ann.* 398. Fourthly, for plague, and contagion; such was that of Pope *Gregorie* the Great, in the yeare 590. which Procession, as yet, continueth yearly on the feast of *saint Marke.* Wee may read the like in the life of *Eustachius* Priest in *Surius* 6 of *April.* Fifthly, for the conuersion of Infidels, or Heretiques: of such, see *Bredemb. l.7.* coll.c 20. and *Danreult. c.* 4. *tit.*17. *§* 2. Sixthly for the obtaining of peace, and to bee deliuered from our enemies: of such reade *Baronius* in the year 1603. n.64. and 65. Seauenthly, to

ly to giue thanks for some benefit receiued: of such vvee may read *Gregorie of Tours l. 4. hist. Franc. c. 5.* & *Baronius tom. 7.* in the yeare 504. and generally, for any pious cause, according as the common practise of the Church teacheth vs. In these Processions, sometime they did carry Reliques, as vvee may see in S. *Augustine l. 2. de Ciuit. c. 8.* Where he recounteth certaine miracles done, vvhen the reliques of S. *Stephen* vvere carried in Procession. Sometimes Images, as *Saint Gregorie* caried the Image of our Blessed *Lady*, made by S. *Luke*. More vvee may see in *Niceph. l. 15 c. 14. Bredemb. l. 2. c 19. Darmoult. c. 3 tit. 65 §. 9.* & *Baronius an. 590. n. 13.* And sometimes the B. Sacrament, vvhich custome is nevvly approued by the Councell of *Trent sess. 13. c. 6.*

Novv, although in some places they carry the Image or Reliques of saint *Francis*, in the monthly Procession of the Cord yet in the Countries repleate vvith Hereticks, vvho doe deride the B. Sacrament and the memorie thereof, they doe carry the body of Christ,

that by a publike act they may confound and deteſt their vvicked errour: becauſe, (as S *Cyril* ſaith, *Cateth.* 13.) God had giuen this grace to the Croſſe, that it may be a ſigne of the faithfull, and feare to the Diuell. Theſe monthly Proceſſions of this Confraternitie, are partly in honour of Saint *Francis*, and partly for the good of the Country: but thoſe that are made on the Saints dayes, are in thankesgiuing to God in his Saints: but generally, all for the good of the Church, for the peace and vnion of Chriſtian Princes, and for the conuerſion of Hereticks, & euery one may apply it to his ovvne particular intention, vvith a great deale of merit, and to gaine the Indulgence aforeſaid.

Of

Of the tenth point, which is of the Diuine Office.

CHAP. 31.

AS vvee haue formerly explicated each point, ſo I hope it vvill not be diſpleaſing to ſpeake a vvord or tvvo of the Diuine Office; vvhich for no other reaſon is called Diuine than that it is particularly done to the glorie of God, containing but Diuine vvords and matters commended vnto vs by Chriſt, & his Apoſtles, continuing in all enſuing ages; euen to theſe our times; vvherein (after the example of the Angels) both night & day, the faithfull praiſe God. We reade in the Acts of the Apoſtles, c. 3. that *Peter and Iohn vvent vp into the Temple at the ninth houre of prayer*: And c. 10. that S. *Peter prayed at the ſixt houre*. Where note, that S. *Luke*, doth expreſſe the time to giue vs to vnderſtand, that the Apoſtle did ordinarily, and daily obſerue certaine times in his praier.

The ſame is to be ſeene in Saint *Paul*. Act. 16. *At midnight Paul and Silas praying, did praiſe God.* And King *Dauid* had practiſed the ſame before him, *Pſalm.* 9:. and 118. In this laſt Pſalme he ſets dovvne the diuiſion of Prayer, novv practiſed, ſaying; *Seauen times in the day I haue ſaid praiſe to thee. S. Athanaſius*, t' t great defender of the faith, vvas ſo frequent in the Church, at this diuine Office, that his enemies, ſeeking his life, had no ſurer place to finde him, than in the company of other Clerks, ſinging the diuine Office. S. *Baſil* employing nights & dayes in ſtudy for the inſtruction and confirmation of the Faithfull, was neuer vvanting from his Monks at the diuine Office. Thoſe great lights of Gods Church, Saint *Ambroſe*, & Saint *Auguſtine*, did neuer omit the Diuine Office, vvhatſoeuer occupation they had. Saint *Bernard*, and Saint *Thomas of Aquin*, vvere very ſedulous in the Diuine Office. And in the Seraphicall Order this deuotion hath euer flouriſhed: For S. *Francis* (as S. *Bonauenture* ſaith, in the 10. Chap. of his life) vvas

vvas accuſtomed, vvith great reuerence and deuotion, to ſay the Canonicall houres; and ſaid the Pſalmes vvith ſo great attention, as if he had God euer preſent before him. None more deuout, thereto, than Saint *Antonie of Padua*; vvhich God vvould manifeſt in ſupplying his place in the Quire by the miniſterie of Angells,

And, the Seraphicall Doctor Saint *Bonaventure*, had ſo great deuotion thereto, that his continuall ſtudies, & labours, aſvvell in the generall cauſe of the vvhole Church, in Greece, and other Places, as in viſiting and gouerning the Order of the Frier Minors, could not hinder him from comming to the Quire, at leaſt in the night houres. The Bleſſed S. *Leuuis*, Biſhop of Toloſe, did not onely vvhen he vvas a Frier, but alſo being as yet a ſecular man, continually frequent this exerciſe. What ſhall I ſpeake of others, if any reade their liues, you ſhall ſee vvhat deuotion they alvvayes shevved thereto.

And that this deuotion is no nevv thing

thing, see *Tertullian l. aduersus pſich, c.* 10. Saint *Clement l.* 8. *conſt. Apoſt. c.* 34. Saint *Cyprian, ſerm. de Orat. Dom.* S. *Chryſoſtome hom.* 29. *ad pop.* S. *Baſil, in regul. inter.* 37. Saint *Hier. Ep.* 22. *ad Euſtoch.* and other places. *Caſſian. Collat.* 7. *Iſid. de Offic. c.* 19. *the Eccleſiaſticall hiſt. l.* 3. *c.* 32. *Tripar. l.* 10. *c.* 9. Saint *Aug. Ep.* 109. *c.* 18. *& l.* 2 *retract. c.* 11. See *Baronius* on the yeare of our Lord 34 Not that the Diuine Office vvas obſerued in the ſame manner as it is at this preſent. but that there vvere alvvayes certaine times appointed for that end, vvhich by proceſſe of time, the Soueraigne Bishops haue, by little and little, brought to that perfection. For Pope *Damaſus*, by the entreaty of the Emperour *Theodoſius*, cõmitted the charge of perfecting the Diuine Office to Saint *Hierome*, vvho diſtributed the Pſalter after the ſame manner as at this preſent the Church vſeth on Sundayes, and vveeke-dayes. After him Pope *Gelaſius*, *Gregorie* the Great, *Gregorie the VII. Pius V.* and this Pope vvhoſe Bull vvee explicate; and *Clement the VIII.* and novv lately,

Pope

Pope *Vrbane*, vvho lately reigned, haue laboured much in the ordering and disposing of the Diuine Office. Pope *Adrian* decreed, that the Office of S. *Gregorie* should be said in the vvhole Church: and that of S. *Ambrose* onely in the Church of Millane vvhereby is manifest, that those tvvo had laboured in composing the Diuine Office: If there be any varietie in these Offices, it hath proceeded from the deuotion of some Religious Orders. Some of the aforesaid Popes, for the encrease of the peoples deuotion, haue giuen certaine Indulgences to those that vvere present thereat, and that the faithfull should not be depriued of so great good, because they had not time to say the Canonicall houres, after the manner of the Clergie, haue permitted the 7. houres to be drawne into a shorter forme; such is that of our Blessed Lady, so much practised in the vvhole vvorld, vvherto the Pope by this his Bull, in a manner inuiteth the Brethren of the Cord to the vse and obseruance of such deuotion to our Lady, after the imitation of the

Frier

Frier Minors; vvho, according to the Rule of their Doctor, B. *Iohn Dunscotus* 3. *d.* 3. *q.* 1 *si author: Ecclesiæ, vel author: scriptura non repugnet, quod excellentius est, attribuendum est Mariæ.* So that it be not repugnant to the Church, or Scripture, vvhatsoeuer is more excellent, is to be attributed to the Virgin *Marie*. There is no excellency, reuerence, or honour that may be giuen to a Pure creature, vvhich (as vve may piously beleeue, and assure our selues) is not due to our Blessed Lady.

But some vvill say, that it seemes strange that the Popes, should giue but an hundred dayes for this so pious a vvorke, vvhereas he giues a plenarie Indulgence for other things that are not of that esteeme. Whereto I answer, that (as it hath beene said before) it is not the vvorke that makes the Popes to giue Indulgences, but the cause that moues them; as may appeare, in that the Popes did giue a Plenarie Indulgence for hearing, or saying the Masse of the Conception, because the Frier Minors had so resolutly

ly defeuded that doctrine against the vvhole vvorld, & vvith all to encrease the pious beliefe of Christians in that point, so to continue the Deuotion & memorie of those holy places, here before mentioned, they did giue many Indulgences; whereas there is none so impious as not to reuerence, honour, and respect our Lady, in all other manner: & therefore the Popes haue not beene so ready to grant such ample Indulgences for this deuout exercise of the office of our Lady to the Cõfraternitie: besides, the Popes haue beene alvvayes carefull not to infringe the precedent grace of their Predecessors, vvho haue giuen most ample Indulgences for all acts of deuotion tovvards our B. Lady, to the Sodalitie of the Rosary.

of

Of other Indulgences granted in the aforesaid Point.

CHAP. 32.

THe next Indulgence is of an hundred dayes, for accompanying the Blessed Sacrament, vvhen it is carried to the sicke. Certainely, this is a most pious act, & a religious, and ancient custome; vvitnesse the late generall Councell of *Trent*, *sess.* 13.*c.*6 vvhere it hath these vvords, To carry the sacred Eucharist to the sicke: and that this vse is diligently to bee kept in the Churches: besides, that it is conioyned vvith excellent reason and equitie, is found as vvell commanded in many Councels, as obserued by a most ancient custome of the Church. And in the Councell of *Laterane cap.* 22. vvee find a decree, made by the Councell, that the spirituall Physitian vvas first to bee called, and spirituall remedies, to vvit, Confession, and Communion to be vsed, vvhere-

vvheteofit ſpeaketh in the Chapter before, & this vnder paine of Excommunication. The ſame vvee finde in the 4. Councell of Carthage, vvhich vvas in the yeare 398. *cap.* 76. 77. and 78. vvhere it is called, a *Viaticum*, and it is ſo called, *in Conc. Agathenſi, cap.* 15. but vvhat shall vve reckon vp many Councels for this, vvhen the firſt Nicene Councell vvhich vvas held in the yeare 325. ſaith; That it vvas an ancient and regular lavv, to communicate the infirme or ſicke: And although in ancient times it vvas *done* by the Deacons, as *Iuſtine* ſaith in his 2. *apol.* neare the end nay, *Euſebius lib.* 6. *hiſt. cap.* 36. ſaith; That the Prieſt being ſicke, did ſend the B. Sacrament to *Serapion*, (vvho vvas in the article of death,) by his boy: yet vvhen the peace of the Church vvas obtained, and the number of Prieſts encreaſed, it vvas lavvfull for none but Prieſts to doe it; vvith great reuerence and deuotion, and that vvith great reaſon, in that vvee ought to yeeld that exteriour reuerence vvhich is conformable to the interiour faith: novv this faith

faith teacheth vs, that our Lord is really and ſubſtantially contayned in the Sacrament: and therefore if vvee vvill vvorke according to our faith, vvee muſt vſe all deuotion and reuerence thereto: beſides the pietie of the act to viſit the ſicke, vvitneſſe the revvard that our B. Sauiour promiſeth vnto thoſe that doe it, *Matt.* 25. *Come yee Bleſſed of my Father poſſeſſe you the kingdome prepared for I vvas ſicke, & you haue viſited me*: And our Lord, by many miracles, hath shevvne, hovv pleaſing and acceptable this exerciſe vvas vnto him; For it is knovvne to all, that the great houſe of *Auſtria* tooke its beginning from a meane Gentleman, vvhoſe deuotion tovvards the Bleſſed Sacrament, vvhich he shevved in accompanying of a Prieſt that carryed it to a ſicke perſon, did merit to be ſo exalted: the like example vve haue of the Cardinall Infanta late Gouernour of the Lovv-Countries, vvho meeting vvith a Prieſt going to giue this *Viaticum*, vvent out of his Coach, & vvith great deuotion and reuerence did

followv him to the ſicke partie, and neuer left him vntill he brought him back to the Church: wherby I doubt not, but God did giue him victorie ouer his enemies; in that our Sauiour hath ſaid *Ioan.* 12. *If any man miniſter vnto mee, my Father vvill honour him* 1. *Reg.* 2. *vvhoſoeuer ſhall glorifie me, I vvill glorifie him.*

The Pſalmiſt ſaith, *Pſalm.* 98. *Adore yee his footſtoole*: Which *Saint Auguſtine* interpreting, ſaith; *becauſe Chriſt did vvalke here in the fleſh, and gaue vs his fleſh to eate, for our Saluation, no man doth eate that fleſh vnleſſe firſt he adore, it is found hovv the footſtoole of our Lord is adored, & not onely vvee doe not ſinne in adoring, but vvee ſinne in not adoring.* S. *Ambroſe lib* 3. *de Spiritu Sancto c.* 12. ſaith, *By the footſtoole, the earth is vnderſtood, but by the earth, the fleſh of Chriſt; vvhich at this day alſo vve adore, and vvhich the Apoſtles did adore in our Lord Ieſus. And cap. Nos autem de conſecr. diſt.* 2. *But vve doe honour in the formes of Bread and Wine, vvhich vvee ſee, inuiſible things, that is the fleſh and bloud of Chriſt.* Which vvords inferred

inserted there in the Lavv, are taken our of *S. Augustine in libro Sententiarum Prosperi.*

Next, the Pope granteth an Indulgence of a 100. dayes, for accompanying the dead to buriall: Although, as S. *Augustine* saith, *lib. sent. Prosp. sent.* 89. As sumptuous exequies doe not profit to the rich sinners, so vile or no exequies doe not hurt the sepulture of the poore Saints: yet, according to Christian pietie, and religious custome, the Church hath alvvayes prescribed certaine Rites to be obserued in Funerals: As may be seene in a Treatise made by *Panuinus*, of that subiect: see *Baronius tom.* 3. on the yeare of Christ 310. and this rite of accompanying the corse to the graue besides, the pietie of the vvorke, is commended by the Act of the Angels vvho (as the scripture saith, *Deuter. vlt.*) buried *Moses*: and by the exãple of *Tobias*, and others, most frequent in the Scriptures, the accompanying to the graue, is vvarranted by the act of *Ioseph Gen.* 50. vvho going to bury his Father, vvas accompanyed vvith

the

the Ancients of *Pharaons* houſe, and all the Elders of the land of *Ægypt*; &c at the place of buriall, they did celebrate the exequies vvith great and vehement mourning, and for the ſpace of ſeaué dayes. And in the nevv Teſtament, *Luc.7.* A great multitude did accompany this dead man. And *Mat. 27. Ioſeph*, and others, vvith the deuout vvoemé, came to ſolemnize that act of the buriall of our Sauiour. And *Act.* 8. deuout men tooke Order for *Stenens* funerall. And Saint *Hierome*, in the life of Saint *Fabiola*, and Saint *Paula*, vvitneſſeth, that ſuch vvas the cuſtome of the Chriſtians, in his time. And Saint *Sulpitius*, in the life of S. *Martin*, hath the ſame Of other rites, ſee Saint *Deniſe* in his *Eccleſiaſticall Hierar. c.7.* and Saint *Chriſoſtome hom. 4 in Ep. ad Hebraos Greg. Naz. Orat. 2. in Iulian. Greg. Niſſen. Ep ad Olympiam*, and others. All vvhich is ſufficient to ſhevv, that this Indulgence is vvorthily imparted to ſo pious an act, eſpecially if vvee conſider the vvords of King *Dauid*; vvho, in the 2. *Kings* 2. *c.2.* ſent to the men of *Iabes Galaad*,

vvho

vvho had buried *Saul*, saying; *Blessed be you to our Lord, vvhich haue done this mercie vvith your Lord Saul, and haue buried him, and nevv our Lord, certes, vvill render you mercy and truth, but I also vvill requite you the good turne, for that you haue done this thing.* And vvee may say the same to those deuout people that deuoutly practise this act; blessed be they in our Lord, for that they haue done this act of mercy, God vvill recompense them in eternall glorie; And the Pope, his Vicegerent, vvill giue this Indulgence: practise the vvorke, enioy the blessing, and obtaine the Indulgence.

The next is also an. 100. dayes of Indulgence for any pious vvorke; and truly nothing more reasonable: for S. *Augustine* saith, *serm. 45. ad Fratres in Eremo.* I *doe not remember to haue read, that any one hath died ill, vvho in his life did vvell exercise vvorks of pietie;* And vvorthily, for good vvorkes, by little and little, bring a man to the true and perfect knovvledge of God: and on the contrary, to vvorke euill,

bringeth a man, by little and little, to oblivion, ignorance, and contempt of God. And the Wise man saith, *Sap. 3. Of good labour, there is glorious fruit:* for 1. *Tim. 4. pietie is profitable to all things, having the promise of the life that now is, and of that to come.* And Hebr. 13 *beneficence and communication doe not forget; for, with such hostis God is promerited.* For *Rom. 2. he will give to every man according to his works.* Wherefore *Rom. 6. have your fruit unto sanctification,* and then you shall heare those words of our Saviour. *Mat. 25. Because thou hast beene faithfull over a few things, I will place thee over many things.* And *Psal. 61. God will render to every one according to his works,* to this end 1. *Cor. 1. beloved Brethren be stable and unmoveable, abounding in the worke of our Lord, alwayes knowing that your labour is not in vaine in our Lord.* All which considered, the Popes Holynesse hath annexed an Indulgẽce to such pious exercises, thereby to moue the faithfull to greater deuotion; for, as for euill workes one meriteth dispraise and punishment, so

by good vvorks one meriteth praise and revvard. The like is granted to the Peace-makers, and vvorthily; for as our Sauiour saith, *Matth.* 5. *They shall be called the Children of God*: and consequently, shall receiue revvard of their vvorke. As for the other Indulgences, for the saying of diuers offices, none can admire at it, vvhen our Lord saith, *Marke* 17. *All things vvhatsoeuer you aske praying, beleeue that you shall receiue.* And Saint *Iames* c. 5. *For the continuall prayer of a iust man auaileth much.* And the Wiseman saith, *Eccl.* 35. *the prayer of him that humbleth himselfe, shall penetrate the clouds.* And *Psalm.* 144. *our Lord is neere to all that inuocate him in truth he vvill doe the vvill of them that feare him, and vvill heare their prayer, & saue them.*

of

Of the eleventh point: How the aforesaid Indulgences may bee applyed to the dead.

CHAP. 33.

ALthough wee may fast, & pray, and doe other acts of deuotion for the dead, yet as *Nauarre* well noteth, one cannot gaine Indulgences for them, vnlesse he that granteth thē consent thereto, who is onely the Pope, who alone can grant Indulgences for the dead, not as he giueth them for the liuing, to wit, in forme, and manner of absolution, but *per modum solutionis*, by way of *recompensation*, or, as wee commonly say, by way of suffrage, to wit, by way of assisting them, out of the Treasure of the Church, mentioned before; and this by Communion of Saints whereof they are capable, as members of the same body: All which is decreed in the holy Councell of *Trent sess.* 25. and most clearely in the Councell of

Florence, assembled for the vnion of the Greeke and Latin Church; vvhere both Churches agreed in this point 1439. *Conc. Carth. 3. c. 29. ann. 397. Conc. Carth. 4. cap. 77. of the penitents that dye suddenly*, or are drovvned in the sea, let their memorie be commended, both in the prayers and oblations. And in *Conc. Bracarensi 1. c. 16. an. 563.* vvhere is forbidden prayer or memorie in the oblations for those that did hang themselues, or vse any other violent death. And 22. they commaund the clergie, to diuide the oblations for the dead; and diuers others haue the like. And all the liturgies of Saint *Iames*, *S. Basil*, *S. Chrisostome*, & Saint *Ambrose*, haue prayer for the dead. All the Fathers, as Saint *Denise Nazianzene*: *Ephrem* in his Testament, saith; *Remember me continually in your prayer. Epiph. in fine operis contra hereses Chris. hom. 41. in 1. Cor.* The dead are holpen (saith hee) not by teares, but by prayers, supplications, and Almes. The like he hath in other places *Theodoretus*, *Theophilactus*, *Tertul. l. de Coron. militum*, numbers

XUM

bers it amongst the Apostolicall Traditions. *S. Cyprian. Ambrose, Hierome, and Saint Augustine*, in diuers places: *S. Gregorie*, and all the following Fathers: which could not be done vnlesse they were participant, of the aforesaid communion. Witnesse Saint *August.* 20. *de ciuit. c.* 9. for the soules of the godly that are dead, are not separated from the Church, which (as he saith a little lower) would not pray for them, vnlesse they were members of the Church.

If any one replie, that these places make nothing to our purpose, because they speake of prayers, and not Indulgences: I answer, that the continuall practise of praying for the dead, doth shew, that they are participant of our prayers, and that they are members of the same Church in their kinde; and consequently are participant of the good works, not by way of merit, but by way of satisfaction; especially, such as the whole Church bequeatheth vnto them, which is sufficient. Yet you may haue some expresse places for the application of Indulgences to them, as

for example; *Paschal* the first, and many others, gaue Indulgences for the dead: And Pope *Iohn the VIII.* in his letters to the Bishops of *France*, gaue Indulgences for all those that were dead, or should die, for the defence of the faith. Saint *Sylvester* the first, instituted a priuiledged Altar of our Lady, called our Lady of Deliuerance, neare the Capitol; with a grace to deliuer a soule out of Purgatorie, euery time that one sayeth Masse there; and the common tradition of the Church manifests as much.

But some will demand, if one apply the Masse for any one soule in particular, whether that soule shall bee deliuered', or any other, whereto Saint *Augustine* shall answer *lib. de cura pro mortuis cap.* 4. the Church doth send some common suffrages for the soule of the dead, that some may not be wanting from the common Mother, to such as want particular from their kinsmen and friends. All suffrages, either of prayers, or pious works, or Indulgences, are profitable to all, in regard of the ioy that each other taketh

taketh of each ones deliuery: but in regard of the ſatisfaction, and deliuery from paines, the common prayers to all in generall, and the particular to each one in particular, according as they are applyed: as may bee gathered by the particular grants of the Popes; ſometime extending to the Father, or Mother of the partie; yet not ſo, but that the quantitie dependeth on the vvill and liberalitie of God, & on the diſpoſition of the partie, according to his dignitie & merit.

I cannot omit, for the comfort of thoſe vvho are participant of the prayers of our holy Order, to ſet downe here the accuſtomed prayers of the whole Order, for the ſoules departed of thoſe, vvho haue bene their benefactors, or Friends, or doe any vvay communicate vvith them: for beſides the generall prayers, through out the Order for this end; and the vniuerſall practiſe of ſaying in full communitie; the Pſalme *De profundis* vvith the verſicles and prayer, before dinner and ſupper, as alſo after the office; fiue times in the yeare, the

vvhole Order is accuſtomed, to haue a ſolemne Maſſe, and Office of the dead; particularly for that end: when euery Prieſt in the Order is obliged to ſay Maſſe; euery Clearke the Office of the dead, and euery lay brother a 100. *Paters & Aues*, for that end: beſides this in moſt parts, euery Prieſt is vveekely to ſay Maſſe, euery Clercke the Office of the dead, euery lay Brother fiftie *Paters & Aues*, and in many places euery Monday a ſolemne Maſſe, vvith proceſſion, for the ſame end is offered vp to God: and in euery Chapter, vvhich is vſually three times a vveeke, ſuch both liuing and dead, are commended to the prayers of the communities, vvhich together vvith the generall communication of the prayers, merits, labours, as aboueſaid, by Gods infinite goodneſſe muſt needs yeeld great ſpirituall fruict, to ſuch ſoules; and exceeding great comfort to thoſe vvho by vertue of this Confraterni tie are participant therof, as hath bene amply declared, in the precedent Chapters.

of

Of the last point, which is of the Benediction.

CHAP. 34.

ACcording to Saint *Thomas* 2.2. *qu.* 88. *art.* 11. the word Benediction signifieth either to impart, or to pray for some Grace. God is said to bleſſe man, when in the vertue of God he doth cauſe diuine effects, and when God imparteth his graces and benefits: But man doth bleſſe God in thankſgiuing & praiſes.

And 3. *qu.* 83. *art.* 3. he giueth the reaſons of Benedictions, ſaying, That they are firſt for the honour and reuerence of the Sacraments, whereto they are ordayned. Secondly, for the repreſentation, or declaration of Sanctitie in thoſe Sacraments. Thirdly, for an admonition of the reuerence, deuotion, & pietie, which the deuout (who deſire to be participant of thoſe Sacraments) ought to haue. Fourthly, for the repelling of the power of the Deuill, which they haue in corporall

things, leſt they hinder the vſe of thē. And he proueth the Bleſſing of things. For that holy things are to be handled vvith great holyneſſe, and Sanctitie; vvhich cannot be done vnleſſe they be ſanctified by a publicke Benediction, and ſeparated from other vulgar, and prophane things, for thoſe that are vulgar, doe prouoke no deuotion of the minde, nor doe merit any ſingular honour or reuerence; vvhich made *Iacob* to povvre oyle vpon the ſtone *Gen.* 28. & *Num.* 8. God ſaid: *Take the Leuites out of the middeſt of the children of Iſrael, and thou ſhalt puriſie them according to this rite: let them bee ſprinkled vvith the vvater of luſtration,* &c. Of ſuch vvater alſo mention is made in the 19. Chapter: and 1. of *Tim.* 4. 5. *Paul* ſaith. *Euery thing of God is good,* &c. *For it is ſanctified by the vvord of God, and prayer.* From vvhich place the Church hath gathered the reaſō of Bleſſing of water, oyle, Wine, bread, fruit, places, perſons, Churches, veſtments, fire, Incenſe, and bells. All vvhich are conſecrated by prayers & Benedictions, eſpecially to engraue

the

the character of ſanctification, and to ſeparate them from all that is prophane: for the Benediction vvhich the Prieſt maketh on ſome creature, doth ſhevv that ſuch creature is bleſſed inuiſibly, bleſſed from God to his honour and reuerence. S *Clement l.8. Apoſt. Conſt c. 39.* maketh mention of the rite of bleſſing holy vvater, ordayned by Saint *Matthevv*. Of Bleſſing of holy vvater, See *Baronius tom.* 2. ann. 131. vvho ſaith, that the Bleſſing is an Apoſtolicall Tradition: and citeth *Epiph. har. 3. Hieron. in Hilarion. Theod. hiſt. l. 5. c. 21. Pallad. in lauſiac. c. 6 Bede de geſt. Angl. l. 1. c. 17. S. Cypr. S. Cyr. S. Ambr. S. Aug.* and *S. Baſ.* vvho doe relate vvonderfull things done, by vertue of holy vvater: ſome of them affirming, that it is an Apoſtolicall Tradition. And Pope *Alexander* cited *de conſ diſt. 4* ſaith; *vvee doe bleſſe vvater vvith ſalt, to be ſprinkled on the people.* And commandeth all Prieſts to doe it, as being an Apoſtolicall Tradition: S. *Chriſoſtome & Theophilact* on the aforeſaid place of the Apoſtle, ſaith; *if you thinke any thing to be vncleane, y. u*

haue

haue a manner of blessing it, that it may become cleane: vvhen therefore vncleane things are cleansed by Benediction, how much more cleane things are sanctifyed by Benediction. S. Hier. de S. Hilarione. Bishops, *Priests*, Clerckes, *Monkes, Matrons, and the inferiour People, from Townes and Countries, as also great men and Iudges did come, that they might receiue bread or oyle blessed by him.* All vvhich is more authenticated by the act of our Sauiour *Mat.* 14 *Luc.* 9. vvhere our Sauiour did first blesse the bread, he vvas to multiply. And the like he did in his last supper; & the common vse of the Church is sufficiēt to vvarrant it.

The ends of this pious vse and custome (as Cardinall *Bellarmine* vvell noteth) are 3. First, to signifie spirituall effects, so the Ashes are blessed, to signifie Penance. Palmes, to signifie victorie; the Paschall Candle, to signifie the glorie of the Resurrection. Secōdly, to blot out veniall sinnes according to *S. Thomas, Soto, and Gratian. Can: Aquam dist. 3. de consecra.* and this by application of the bloud of Christ; as

is in all Sacramental things. 3. to chase the diuels, and cure diseases, & such like: as is to be seene in the prayers vvhereby they are blessed: Not infallibly (as the Sacraments) for they haue not their force and vertue, from the couenant and institution of God, but from the prayers of the Church, and deuotion of those that vse them; such vvere the vvaters, before mentioned, *Num.*19. & 4. *Reg.*2. vvhere *Eliseus* amended the waters by putting in salt: and 4. *Reg.* 4. *Eliseus* cured *Naaman* by the vvaters of *Iordan*. And *Marc.*6. The Apostle did cure the sicke, vvith the annoynting of oyle Such is our Lords prayer, vvhich, according to Saint *Augustine Ep.* 108. & *ser.*42. *de sanctis*, *de consecr.d.*3. *c.de multis* & *de pœn.d.*3. *c. de quotidianis*, & *de consecr.d.*3. *c.aquam*, doth extinguish veniall sinne. Striking of the breast, *Aug.l.de med.pœn. c.*2. as the Publican *Luc.*18. Almes-deeds, all acts of charitie, fasting, & other chastisements of the body; compunction, & penance of heart, confession, examing of conscience, Holy vvater,

Bishops

Bishops blessing, and such like: Of all which, see S. *Thomas* 3. *qu.* 87. *art.* 3. by Indulgences, by hearing of Masse, and such like: alwayes supposing that these things are done with some repentance or motion of penance actuall or virtuall, which the Church, by way of impetration, doth obtaine for those that piously vse those things. See S. *Thom. vbi supra.*

Now the Popes Holynesse, for the more Reuerent vse of this Cord, hath annexed vnto it the Benediction of the Guardian, who in the name of the Church, and of the whole Order, doth blesse them. And, as for the significations, they are before mentioned: but especially, it is a symbole of the Passion. It doth blot out veniall sinne, which is common to this, as to all other things that are vsed to be blessed in the Church, by way of impetration, as is said; that is, by the prayers of the Church, in whose person the Guardiã or other, doth blesse these Cords, whereby they doe merite, in vertue of the Passion of our Sauiour, which (as is said) they repre-

sent,

sent, the pardoning of veniall sinnes; besides diuerses Indulgences that by the Popes haue beene annexed vnto it, as hath beene said before. As for the effects, vvhich ordinarily are expressed in the prayers, vve may see them in the prayers followving, that is, to obtaine humilitie, and the encrease of all vertues, by the merits of Saint Francis: but especially of Chastitie, and humilitie; and that they may be deliuered from all vice; for those that vveare this Cord haue a particular obligation to liue Chastly, either in vvedlocke or othervvise: not vnder mortall, or veniall sinne; for this Confraternitie, in nothing, doth oblige vnder sinne, but onely puts vs in mind of the vertues vvee should embrace, and shevves the vices vvee should shunne; so that omitting any thing ordayned therein, they onely loose the merit, that in doing them they should haue gayned.

The

The Benediction of the Cord when many are together.

Versus. Adiutorium nostrum in nomine Domini.
Resp. Qui fecit cœlum & terram.
Versus. Sit nomen Domini benedictum.
Resp. Ex hoc nunc & vsque in sæculum.
Versus. Domine exaudi orationem meam.
Resp. Et clamor meus ad te veniat.
Vers. Dominus vobiscum.
Resp. Et cum Spiritu tuo.

Oremus.

DOmine Iesu Christe Fili Dei vi-ui, qui funibus in Passione ligari voluisti, & Beatum Petrum Apostolum tuum à vinculis absolutum illæsum abire feciſti, te suppliciter deprecamur: vt hos funiculos quos ad imitationem almi Patris nostri B. Francisci Confessoris atque signiferi tui, in cingula corporum suorum creaturę elegerunt.

&

& vt strictius tibi coniungantur atque firmius famulentur ferre decreverunt. Bene ✠ dicere & vna cum famulis tuis qui eis cingentur Sancti ✠ ficare digneris vt lumbos suos castitate præcinctos gerãt, sitque illis iustitia cingulum lumborum eorum & fides cinctorium renum eorum. Da eis, quæsumus Domine: Spiritum Sanctum tuũ, qui eos in bono proposito conseruet fide & operibus augeat, omnium virtutum incrementa præbeat dona sua concedat, & tandem ad æternam gloriam conducat, in qua viuis & regnas cum Deo Patre in vnitate eiusdem Spiritus Sancti. Amen.

Oremus.

OMnipotens sempiterne Deus, qui vt seruos vinctos absolueres, Filiũ tuum vnigenitum funibus ligari voluisti Bene ✠ dic quæsumus funiculos istos vt famuli tui qui eis veluti ligamine pœnitentiali cingi ambiunt: vinculorum eiusdem Filij tui Domini nostri membra existant; in statu deuotionis salubriter perseuerent, & à pecca-

peccatorum ſuorum funibus ſoluti, tuis cum effectu ſemper obſequiis ſe ligatos eſſe cognoſcant. Per eundem Chriſtum Dominum noſtrum. Amen.

Aſpergendo chordas cum aqua benedicta dicat Benedictio Dei Patris & Filij & Spiritus Sancti deſcendat ſuper has chordas: *Reſp.* Amen.

Cingendo ad ſingulos dicat, Accipe cingulum iſtud & Paratus vel [parata] eſto alligari & mori pro Domino Ieſu Chriſto, qui præcingat lumbos mentis tuę cingulo puritatis vt permaneat in te virtus continentiæ & caſtitatis & Deo ſemper in omnibus obedias.

Poſtequam omnes ſunt cincti dicat.

Oremus.

DEus qui Beato Petro Apoſtolo tuo prædixiſti in ſenectute ſua per alium ſe fore cingendum, famulos tuos quos cingulis noſtrę fraternitatis præcinximus, tua quæſumus chorda ſalutari corda eorum Chriſtiana præcinge diſciplina; vt tui opitulante gratia ſoluti & liberati à vitiis tuoque

tuoque vincti seruitio in statu deuotionis vsque in finem iugiter perseuerent. Qui viuis & regnas in sęculorum Amen.

Finalis Benedictio.

BEnedictio Sanctissimæ Trinitatis, Patris, & Filij. & Spiritus Sancti descendat super vos, vt sicut chordis corpora vestra circundatis, ita animas fide Iesu Christi & bonis operibus decoretis, quatenus suam gratiam in hoc sæculo, & in futuro gloriam habeatis ęternam. Amen.

The Benediction of the Cord for one alone.

Versus. Adiutorium nostrum in nomine Domini.
Resp. Qui fecit cœlum & terram.
Versus. Sit nomen Domini benedictum.
Resp. Ex hoc nunc & vsque in sæculum.
Versus. Domine exaudi orationem meam.

Resp.

Resp. Et clamor meus ad te veniat.
Versus. Dominus vobiscum.
Resp. Et cum Spiritu tuo.

Oremus.

DOmine Iesu Christe Filij Dei vivi, qui funibus in passione ligari voluisti, & beatum Petrum Apostolū tuum à vinculis absolutum illæsum abire fecisti, te suppliciter deprecamur, vt hunc funiculum, quem ad imitationem almi Patris nostri Beati Fráciſci Confessoris atque signiferi tui, in cingulum corporis sui creatura elegit, & vt strictiùs tibi coniungatur atque firmiùs famuletur, ferre decreuit, benedicere, & vnà cū famulo tuo [qui *vel* [famula tua] quæ] ea cingetur, sancti ✠ ficare digneris, vt lumbos suos castitate præcinctos, gerat, sitque illi iustitia cingulum lumborum eius, & fides cinctorium renuum eius. Da ei quæsumus Domine, Spiritum Sanctum tuum, qui cum *vel* [eam] in bono proposito conseruet, fide & operibus augeat, omnium virtutum incrementa

crementa præbeat, dona sua concedat, & tandem ad æternam gloriam conducat, in qua viuis & regnas cum Deo Patre in vnitate eiusdem Spiritus sancti. Amen.

Oremus.

OMnipotens sempiterne Deus, qui vt seruos vinctos absolueres, Filium tuum vnigenitum funibus ligari voluisti, benè ✠ dic quæsumus funiculum istum, vt famulus tuus, qui *vel* famula tua, [quæ] eo velut ligamine pœnitentiali cingi ambit, vinculorum eiusdem Filij tui Domini nostri Iesu Christi memor existat, & in statu deuotionis salubriter perseueret, à peccatorum suorum funibus solutus, *vel* [soluta] tuis cum effectu semper obsequiis ligatum *vel* [ligatam] se esse cognoscat. Per eundem Christum Dominum nostrum. Amen.

Here

Here the Cord is to be ſprinkled vvith Holy-vvater; and then the party that receiues it, is to be girded therevvith: the Prieſt ſaying as fol. lovveth.

ACcipe cingulum iſtud, & paratus *vel* [parata] eſto alligari, & mori pro Domino noſtro Ieſu Chriſto. qui præcingat lumbos mentis tuæ cingulo puritatis, vt permaneat in te virtus continentiæ & caſtitatis, & Deo ſemper in omnibus obedias. Amen.

The Prieſt is to ſay this following prayer, vpon the party that hath receiued the Cord.

Oremus.

DEus qui Beato Petro Apoſtolo tuo prędixiſti in ſenectute ſua per alium fore cingendum, famulum tuum quem *vel* [famulam tuam] quam] cingulo noſtrę fraternitatis præ-

præcinximus, tua quæſumus chorda ſalutari cor eius Chriſtiana præcinge diſciplina, vt tui opitulante gratia ſolutus, & liberatus. *vel* [ſoluta & liberata] à vitiis, tuoque vinctus *vel* [vincta] ſeruitio, in ſtatu deuotionis vſque in finem iugiter perſeueret. Qui viuis & regnas in ſæcula ſæculorum. Amen.

Benediction is to be giuen to him or her that takes the Cord.

BEnedictio Sanctiſſimæ Trinitatis, Patris, & Filij, & Spiritus ſancti, deſcendat ſuper te, vt ſicut chorda corpus tuum circumdas, ita animam fide Ieſu Chriſti, & bonis operibus decores, quatenus ſuam gratiam in hoc ſæculo, & in futuro gloriam habeas æternam. Amen.

Of

Of vvhom, and after vvhat manner the Bretheren are to be admitted.

CHAP. 35.

1. GEnerally, all Superiours, or Prelats of the Order of the Friar Minors, and their lavvfull delegats, in all & ſeuerall their Conuents, or places of reſidence, may giue this Cord, except only the places vvhere the Conuentuals haue formerly remained, for in ſuch caſe the authoritie of receiuing the faithfull to this Confraternitie belongeth to them, vvho firſt enioyed it.

2. All Chriſtians, of vvhat ſex, or cõdition ſoeuer, may be admitted into this Confraternitie: but the receiuers ought prudently to conſider vvhom they admit, leſt by the admiſſion of infamous and vitious perſons, they ſhould blemiſh the ſplendour & glorie of this Confraternitie.

3. Thoſe vvho are to receiue the Cord, ought firſt to make a generall Con-

Confession of all his life, or at least since his last generall Confession, not that this is of necessitie required: for they may take the Cord vvithout such Confession, prouided that they be not in state of mortall sinne, for probably speaking, in such case it is not necessarie to confesse: yet I vvould, aduise all to make some Confession, at least because the Pope hath expressed it in his grant: and in all grants vvee ought to regard the forme, and tenour thereof. Moreouer, if any one should be receiued, being in Mortall sinne, he looseth only the Indulgence that he might haue gained, vvhich afterwvard by vertue of other grants, at his libertie, he may recouer. For diuers Popes haue granted to the Frier Minors (vvhich also the Brethren of the Cord enioy, as hath beene formerly insinuated and declared) leaue to choose any approued Confessor, vvho may absolue them frō all cases, sinnes, and censures, besides vvilfull murder, and mutilation of members: and those vvho are excepted by *Clement* the VIII. and by the Councell of

Trent: vvhich are to be ſeene in *Rodericques tom.* 1. *qu.* 8 *ar.* 8. vvhich I omit, as not neceſſary for the penitent, to knovv, eſpecially if he be a ſecular, for thoſe belong principally to Regulars, & to the Confeſſors. The forme of abſolution is ſuch.

An abſolution to be giuen to thoſe vvho receiue the Cord of Saint Francis.

DOminus noſter Ieſus Chriſtus per ſuam piiſſimam miſericordiam, & per meritum ſuæ ſacratiſſimæ paſſionis te abſoluat, gratiam ſuam tibi infundat, & ego authoritate ipſius qua fungor, necnon authoritate Summi totius Eccleſiæ Pontificis, tibi conceſſa, mihi autem in hac parte commiſſa, abſoluo te, primo, à vinculo excommunicationis maioris & minoris, ſi quod incurriſti, & ab omni tranſgreſſione mandatorum Dei, & eiuſdem Eccleſiæ, ſimul & ab omnibus peccatis tuis,

tuis, inquantum claues ſe extendunt, reſtituoque te eidem innocentiæ quã in baptiſmate acquiſieras. In nomine Patris, & ✠ Filij, & Spiritus Sancti. Amen.

4. They are to communicate, for ſuch is the expreſſe vvill of the Pope.

5. Each one ought to imitate our holy Father S. Francis, eſpecially in his deuotion to the holy Name of IESVS; to our Bleſſed Lady; but principally to the Paſſion of our Sauiour, vvhich is the chiefe end of this Confraternitie. Moreouer, they are to giue good example to others, by frequenting the Sacraments, and doing vvorks of mercy both corporall, and ſpirituall, not through any obligation, or vovv, but from a ſincere and vpright intention, not offending any vvays in omitting ſuch exerciſes, vnleſſe they are otherwiſe obliged, but looſing the benefit of the merit and Indulgence vvhich follovv ſo pious a profeſſion.

6. They are to come vvith all deuotion and reuerence, and on their

knees receiue the Cord, vvhich they are to vveare all their life time, in the honour & imitation of Saint *Francis*, by vvhose merits and interceſſion, they shall obtaine many celeſtiall graces and benefits. And this Cord ought to be ſuch as the Frier Minors vveare, either great or litle, according to the deuotion of the Brethren. If in chance that the aforeſaid should breake, they may take another vnbleſſed, although it vvere better that it vvere bleſſed; by any of the aforeſaid Superiours.

Finally, hauing receiued the Cord vvith the benediction, they are to giue their Names to be vvritten dovvne in the booke of the Confraternitie; for ſuch is the cuſtome of all Confraternities.

Thoſe vvho liue in remote places, vvhere there are no Conuents of Friar Minours, may in any place or time receiue this Cord, from thoſe vvho haue authoritie: and ſend or giue their names, to be enrolled or regiſtred in any Conuent vvhere ſuch Confraternities are.

Which

Which is practiſed in all places, in the Confraterditie of the Roſarie; as alſo in that of the Belt of S. *Auguſtine*, witneſſe the R. Fr. *Alphonſo Danielis*, *in ſum: Theſ. cæleſt. Ordin. Herem. S. Auguſt. part. 2. c. 3.* Where he ſaith; if in the place vvhere the faithfull doe take the Belt; there be no ſuch Confratetnitie; they may be aggregated to one of the neareſt Confraternities; that ſo they may be participant of the Indulgences: learned Nauarre did ſometimes doubt of this, as *Flauius Cherubinus* noteth but afterwvard *in Miſc. de Orat. n. 13.* He aſſureth vs, that it is lavvfull to receiue it in any place; for it is not prohibited by any diuine, naturall or any other lavv. Nay the common practiſe is on the contrarie, aſvvell in the Roſarie, Scapular, Belt & ſuch like, as in the Cord.

But by reaſon of the great difficulties, and dangers, eſpecially in this time of perſecution, ſuch vvriting of their names, may be omitted; for although that it be a pious cuſtome in moſt Confraternities; yet it doth not ſeeme in all to be ſo eſſentiall and ne-

ceſſarie; for vve may conſider, that there are tvvo ſorts of Confraternities; for ſome doe carrie a certaine ſigne, marke, or badge of the Confraternitie, in vvhich they are; as the Belt of Saint *Auguſtine*; the Scapular of the Carmelits: and the Cord of *S. Francis*, others doe carrie no ſuch ſigne, or marke; as that of the Roſarie: of the Conception: of S. *Antonie of Padua*: & ſuch like Fath. *Antonius de Leonibus*, in his booke of the Cord doth probably hold; that in the ſecõd ſort of Confraternities, it is neceſſarie to vvrite dovvne their names: but in the firſt not: his reaſon is, becauſe that this vvriting is neceſſarie, for to make a diſtinctiue ſigne of their admiſſion; but in the others, this is not neceſſarie: becauſe they haue a ſufficient ſenſible and diſtinctiue ſigne of their admiſſion; by thoſe markes: as by the Cord, Belt, or Scapular. So that in theſe, it is ſufficient, that the mutuall conſent of the Brethren, and Superiours of ſuch Confraternities, be manifeſted by ſuch externall ſignes.

Moreouer, the Popes in their Breues do

doe expresse no such thing; for *Sixtus V. Gregorie the* XV. make no mention of vvriting their names; so that if *Paulus V.* in his Bull, *Cum certat.* Doth set it dovvne, it is rather from an ordinary custome, than from any Command, or necessarie cõdition annexed to it.

To confirme this; although *Clement the VIII. & Sixtus V.* vvith the Congregatiõ of Cardinals, haue ordayned that all Religious, should vvrite dovvne their names at their professions; yet none doe esteeme it, as an essentiall condition required to such Professions: for as *Vecchius, prax. Novit. Disp.* 13 *dub.* 2. saith according to the common lavv this is not necessarie; nay in many Orders this is not required, for it sufficeth that such professions be made in the hãds, of Superiours: vvherefore I cannot esteeme it, vvith such imminent danger, to be any mãner necessarie; being it is rather a ceremonie for the encrease of others dẽotion, and that they might be knovvne to be members of such Confraternities, which vvith these circumstances, were

better omitted: but I leaue it to the prudence of those, vvho haue care of it in those parts.

Note here that this Cord ought to be of hempe, as best representing the cords of our Sauiour, and more conformable to our holy Fathers intention, as also to the Popes ordination; vvho expressely ordaynes that the Cord should be like to that of the Fr. Minors: yet I vvill not condemne the vse of linnen Cords: although I iudge silken Cords altogether abusiue. For the vvords of the Bull are *Chordam per Fratres dicti Ordinis gestari solitam.*

Moreouer according to the tenour of the Bull, they are to vveare them about their middle; yet if necessity doth othervvise require, they may doe it vvithout impediment of gayning the Indulgences: hovvsoeuer it is conuenient, that they be some way girt vvith it: as if they put the Cord on one shoulder, and vnder the other arme, for this manner of vvearing the Cord, may be termed girding: vvhich is only determined in the Bull, and

and therfore it seemeth not to be contrarie to the Popes intention.

If peradventure some cannot weare the Cord in the nights, without inconuenience they may leaue it off, & if time or deuotion will permit, they may say a *Pater and Aue*. And the like in the morning, when putting it on they may adde this short prayer:

O Lord Gird my heart with the Cord of thy piety and continencie that B. S. Francis interceding for me, I may alwayes remaine in the obedience of thy holy Cõmandements.

I will conclude this chapter with answering to a doubt that some haue made concerning the receiuing of the faithfull to this Confraternitie, and first it is certaine that none but Superiours of the district wherein

ſuch faithfull are, can grant this benefit of the Confraternitie to any one; ſo that if any other preſume to admit any one into this Confraternitie, vnleſſe he haue authoritie from ſuch Superiours, vvhat he doth is not available, and ſuch ſo admitted are not to be eſteemed as members of this Confraternitie but are incapable of the fruicts thereof.

For as *Serbo* wel noteth. *tit. Indulg. ſæcular. 6. §. 11.* The Cuſtome vvhich hath crept in that the Cord may be bleſſed by Guardians or ſimple Prieſts is not novv ſubſiſtant, or of any force. For it behooveth that it be done by by vvay of a Confraternitie; that is, that it muſt be done by authoritie of ſuch, vvho are Superiours of ſuch Cõfraternities: vvhence the Generall hauing povver ouer the vvhole Order, may admit any to this Confraternitie, provided that he aſcribe them, to ſome place vvhere this Confraternitie is erected: In like manner the Prouinciall in his Prouince may doe the ſame, with the ſame conditions, Guardians, Preſidents, Vicars according to the

the limitation of their district or limits made by the Provinciall; and not otherwise: true it is, such Guardians and Superiours may giue the Cord, to all the faithfull, of what sort, nation, or qualitie soeuer they be: who shall come to their Conuents or places of their iurisdiction: but out of it, they cannot doe it, no more than they can exercise any iuridicall act, and this seemeth to be the expresse intentiō of the Popes holyneſſe, as *Ioannes Baptiſt Confect. Summ. Primil. tit. 23. cap. 15.* vvel noteth, in these vvords, Prouided that the Cord of the Order of Saint *Francis*, vvhich these of this Confraternitie are bound to vveare; be first blessed by the Superiour of the Order, vvhich Benediction the Guardians, & Presidēts, of those places may giue, for vvith him vnder the appellation of Superiours, they are comprehended: vvhereby he insinuats, that the Guardians or Presidents are only to giue this Cord, vvithin the limits of their Iurisdiction, and this is the Custome of other Orders.

It is certaine that all locall Superiours,

riours, as Guardians, Presidents, Vicars in their absence, and such like haue in their seuerall limits, ordinarie povver, to blesse and giue the Cord; for as *Vecchius prax. Nouit. disp. 7. dub. 1.* vvell noteth, Iurisdiction granted by Princes priuiledges, not to the person, but to the dignitie, is ordinarie & not delegate, and hath the forme of ordinary povver.

From vvhence I inferre, that they may delegate this povver to others, on speciall occasions: as *Villalobos*, *Ledesma*, *Suarez*, and others doe commonly teach; and that vvith reason, for according to the maximes of the lavv, *Quicumque potest facere per scipsum: potest facere per alium, nisi lex vel canon aliter constituat*: he that can doe any thing by himselfe, may doe the same by another, if the lavv or Canon doe not ordaine the cõtrary: vvhich is also to be vnderstood, if it be not otherwise ordayned in their seuerall Orders: for so amongst the Carmelits, none but the Priour can blesse the Scapular: because it is so ordayned in their Order, as *Lezana* testifieth. But amõgst the

the Friar Minours ther is no such constitution. Which is confirmed by *Sixtus IV. Bull. anr.* vvhere he ordaines; that the habits of Fráciscans, or Preachers, cannot be giuen to those vvho desire to be buried in the habit; but by the Guardians of the place, or he to vvhom they shall committ it.

Further vve may inferre, that Superiours, vvho haue ordinarie authoritie, may delegate it, by the same Rule to any Priest, either Religious or secular, nay prouided that the Cord be Blessed by Superiours, or by their commands, there seemeth little difficultie, for thẽ to delegate this power, to those vvho are not Priests, vvho in their name, may admit them into this Confraternitie, for in this act such a one appointed, *perficit illud opere seruili & non iurisdictionali*; vvhich vve may also gather by the example of our holy Father *S. Francis*, vvho gaue authoritie to B. *Lucheſius*; (vvho as some vvill haue it, vvas the first vvho vvas receiued by our holy Father into the third Order) to receiue others, into the same Order, although he himselfe

vvas

vvas no Clergy mā. I haue the rather noted this point, that in ſome occaſions may be vſefull in our Country, for the ſatisfaction of many deuout perſons, vvho may deſire to be participant of the merits of the Order, and gaine the fruict thereof; vvhereas through perſecution empriſonment or other vvayes no Prieſt can come aneare them.

What Paulus V. hath done concerning this Confraternitie. And of the Indulgence of our Lady of Angels.

CHAP. 36.

THe moſt vigilant Paſtor of Gods Church, Pope *Paulus V.* in the yeare 1607. did renevv all theſe aforeſaid Indulgences grāted to this Confraternitie, by an expreſſe Boll, giuen the 11. of March. vvherein he giues a plenarie Indulgence at their entrance into the Confraternitie, and for inuocating the holy Name of IESVS. For being preſent at any diuine Office a hundred

hundred dayes, the like for assisting at funeralls or any other pious vvorkes. But for accompanying the blessed Sacrament he granteth 5. yeares and 5. quarantines, and although in this Bull, he did restraine the indulgence, yet in another, he granteth a plenarie Indulgence; as is to be seene in the Bull cited by F. *Boucher*, in his booke of this subiect, and is sufficiently declared here aboue. Moreouer, he addeth a plenarie Indulgence to the Brethren that shall deuoutly visit the Church, or Oratory, on the principall Feast of the Confraternitie, which is the Feast of our Lady of Angels, vvhich falls on the 2. of *August*. which I vvill briefly declare referring the Reader to the Chronicles of the Frier Minors, *Tom.* 1. *lib.* 2. *cap* 1. vvhere he may reade the storie at legth, together vvith many miracles for the confirmation of the same.

Saint Francis, in the beginning of his conuersion, after he had heard the Crucifix speake vnto him, saying: *Francis goe and repaire my house, vvhich, as thou seest, is Wholly destroyed;* first

first by begging and bearing of burdens on his shoulders, repaired the Church of *S. Damian*, and the Church of *S. Peter*; at last he came to the place which is called *Portiuncula*, where was a Church of the most B. Virgin *Mary*, anciently builded, but then forsaken and without any ones care, which when the man of God did behold, through the feruent deuotion which he bare to the Lady of the world, he began to stay there to repaire it: but there perceiuing (according to the name of the Church which was called our Lady of Angels) the frequent visitation of Angels, he there remained, both for the reuerence of the Angels, and for the exceeding loue he bare to the Mother of Christ. The Saint loued this place aboue all other places of the world, for here he humbly began his Order, and here happyly ended his dayes: in this Church he receiued this Indulgence that here is mentioned after this manner following: Saint *Francis* praying for the whole world, one night in his cell, neare to our Lady of Angels, was ad-

nertiſed, that our Lord, together vvith the Virgin Maria vvere with a great multitude of Angels in the Chappel: vvherevpon, vvith great ioy & content he entred into the Church, and beholding the Maieſtie of the ſonne of God, vvith great humilitie and reuerence he did proſtrate himſelfe before him and our Lord called him, ſaying; *What is it thou demandeſt for the ſpirituall good of men ? Saint Francis.* aſſiſted by the prayers of the Bleſſed Virgin, did moſt humbly demand that he vvould be pleaſed to grant to all thoſe that ſhould enter into that Church plenarie remiſſion of all their ſinnes, that vvere already confeſſed: vvhich our Lord granted, and ſent him to his Vicar, the Pope of Rome, to demãde, in his name, the ſaid Indulgence; vvhich he did: but the Pope finding much difficultie, by much a doe, both by miracles vvhich vvhere preſented vnto him, and by inſpiration of Almighty God, conſented to his requeſt; for to take effect alvvayes the 2. of Auguſt, and vvould haue giuen a Bull thereof; but *Saint Francis* ſaid:

That

That his vvord should content him, & that God vvould publish his vvorke by himselfe: Which is most truly arriued, as is to be seene in the aforesaid places. *Bellarmine* in his Controuersie of Indulgences, did so much esteeme of this Indulgence, that he saith, That three Catholicke documents are hereby confirmed; the first, of Indulgẽces; the second, of the Popes authoritie, the third, of confession. For, at the prayers of Saint *Francis*, Christ gaue a plenarie Indulgence, but not vvithout the ministerie of the Popes Vicar, neither did he giue it generally, but to such as vvere contrite and confessed; But if this learned man (vvho durst not auouch such things but vpõ good ground) be not sufficient, let vs see vvhat authoritie may be brought for it. Besides the testimonies in the place afore cited, Saint *Antonine*, a learned, and most holy man, of the Order of Saint *Dominicke* 3. *parte sum. hist. tit.* 24 *c.* 14 § 3. saith; That in the year 1223 in the moneth of Ianuary, B. Saint *Francis* obtayned first of God, by the intercession of his B. Mother.

a

a Plenarie Indulgence of ſinnes, euery yeare, to thoſe that come to the Church of our Lady of Angels, on the firſt day of Auguſt; and that it ſhould endure a vvhole naturall day, beginning from the 2. Veſpers of that day, vntill the Veſpers of the day followving, including the night, on vvhich day that Church vvas conſecrated by 7. Biſhops, and the ſaid indulgence published. Saint *Bernardine* (a man moſt famous for ſanctitie, learning, and miracles. *Tom. 1. ſerm 16. de ſancto Franc.*) after the relation of this Indulgence, endeuoreth to proue it, in that it hath continued vnto this time, vvith great acceſſe of people, and that it vvas knovvne to Saint *Bonauenture*, & to *Alexander Ales*, & all the Popes, and Paſtors of the Romane Church: And concludeth, that it vvas not likely that the Popes, and holy men, vvould haue let paſſe ſuch an error, if this Indulgence vvere falſe. *Barth. Piſanus lib. 2. confor.* 2. after rehearſing many miracles for the confirmation of this Indulgence, adduceth many teſtimonies of all the holy Brethren

of

of that time. *Martianus Florentinus l. 1. c. 22. Marcus Vlissip. l. 2. c. 2 Frier Bartelus* of Assisium, made a booke of this Indulgence. *Speculum vitæ Franc. pat. 2. cap. 67. Michael de Medina, de Indulg. disp. 4. c. 13. S. Brigit* in her Reuelatiõs *extran c. 90. Barth. Pisanus* in the place aforesaid, bringeth many Popes that haue confirmed it. First, he bringeth *Martinus IV.* vvho gaue leaue to his familie to goe to gaine this Indulgence, and confirmed it a newv. Pope *Iohn XXII.* vvould not meddle to alter this Indulgence. *Theobald* Bishop of Assisium testifieth, that in his time, Pope *Boniface the VIII.* sent solemne Legats to the house of Portiuncula, vvho, on that day, in the behalfe and commande of the Pope, should solemnely preach the said Indulgence. *Clement the V.* hath the same; vvith *Iohn.* But for the better satisfaction of the more curious reader, I vvill produce some Bulles, vvhich doe manifestly confirme this Indulgẽce to haue beene miraculously giuen, in that there is no direct Bull extant to proue it to haue beene giuen by our Lord,

Pope

Pope *Boniface the VIII.* in a Bull dated as Perusia *Kal. Decemb.* granteth to the Church of the Stigmats of Saint *Francis*, on Mount Aluerne, the same Indulgence that is in the Church of Portiuncula. The Bull is to bee seene, in the collection of the Bulles made by the Reuerend Father *Iohn Baptist.*

And *Sixtus IV.* in two Bulles confirmeth the same, as may be seene in the said Author. Finally, the late Pope *Vrbane the VIII.* in the yeare 1624. hauing suspended all other Indulgences, by reason of the Iubily, that was to bee the yeare following, did exempt this place of Portiuncula: as appeareth by his Breue, cited by Father *Luke Wadding* in his Annals, on the yeare 1223. *num* 5. which both confirmeth this Indulgence to be true, and also that it was giuen by our Lord himselfe, and therefore he would not suspend it; so that it resteth that this Indulgence is more than manifest. Besides that, according to very approued Authors, Pope *Benedict XI* did publickly authenticate it by his Bull:

see

ſee the monuments of the Order of the Frier Minors.

It reſteth onely to knovv, vvhether this Indulgence may be gained in other Churches of the Order: although there hath beene doubt therof. Yet, as the right Reuerend Father in God *Paul Boudot*, Bishop of *Arras*, being demanded, by the Guardian of the English Recollects in *Dovvay*, vvhether he might publish the ſaid Indulgence on the 2. of Auguſt, anſvvered, That Indulgence is ſo vvell knovvne, that no man can doubt of it: Yet to ſtop the mouthes of ſuch as are not content to neglect ſo great a good, but alſo to carpe at the veritie thereof, it ſhall not be amiſſe, to ſet dovvne ſome proofes. Firſt, this Indulgence vvas communicated by *Sixtus IV.* to the Siſters of this Order, in a Bull, dated the 5. of Auguſt 1481. and aftervvard he cómunicated it to all the houſes of the Bretheren, as vvell of the firſt, as of the third Order. And by diuers Popes, the Indulgences of one houſe is communicated to another: But to take avvay all doubt, *Paulus V.* and

Gre-

Gregorie 13. by Apoſtolicall letters haue declared the ſame: See *Porſell Verb. Indulgentia* in his Additions: ſo that no man hencefoorvvard can doobt thereof, eſpecially conſidering that this Indulgence hath beene ratified by the Bull of the ſupreame Bishop, I meane, by the Stigmats and Marks of Chriſt *Ieſus*, vvhich that learned Cardinall *Bellarmine* calleth a vvonder of vvonders. Wherefore, henceforth, let no man be troubleſome vnto him, to deny this ſpeciall grace granted vnto him, for he beareth the Marks of our Lord *Ieſus Chriſt* in his body. vvhereby, as *Henricus* of *Vrimaria*, an *Auguſtine* Frier, ſaith, *ſerm.* 3. *de Sancto Franciſco*: He vvas ſealed vvith the Bull of the ſupreame Bishop, and conſigned vvith the banner and character of the ſoueraigne King, by the impreſſion of the deifying Stigmats of vvhich *Saint Bernardine* ſaith, *de Euang. ſerm.* 60. *art.* 2. *c.* 3. that he did not remember to haue read or found any other thing, immedialy fabricated by the hands of Chriſt, vvhich vvas approued by the Church, but theſe

theſe noble and holy Stigmats: whereby, as *Iacobus a Voragine*, a Dominican, and Bishop of Genua *ſerm. 3. de S. Franc.* Chriſt gaue to Saint *Francis* his Stigmats, as it vvere, his armour, his enſignes. and his teſtimonie; for he vvas the Souldier, Standard-bearer, Diſciple, Legate, Preacher, and faithfull deuoted of Chriſt *Ieſus*. What shall I bring many authorities, vvhen Pope *Gregorie the IX* in a Bull giuen in the XI. yeare of his Papacie, condemneth a Dominican for denying them: & in another of the ſame yeare, he rebukes a Bi-hop for denying thē; his reaſons I vvill vſe hereafter Pope *Alexander the IV.* made a ſolemne Bull in the praiſe of the Stigmats, affirming, that he himſelfe had ſeene them. In another, he commandeth the Brothers, alvvayes to ſtay in Mount Aluerne, to keepe the memory of ſo vvonderfull a thing: and in a third, more highly commends them, affirming himſelfe to haue ſeene them: in 2. others he excommunicats any one that vvould contradict it, or deface the Stigmats out of the Image of S. *Francis*,

Francis. Nicholas the 3. approues the bull of *Greg. the* 9. *Sixtus* 4. forbids to paint any other Saint vvith the Stigmats; *Benedict* 11. vvould haue the Feast of the Stigmats to bee yearly celebrated, vvith a double office. *Sixtus* 5. renevved it, & caused it to be put in the Martyrologe. Finally, Pope *Vrbane* of happy memory, hath confirmed thē by the himnes that he made of the Stigmats, and also hath declared that doubt made of *Sainte Catherine of Siena*, vvhether she had the Stigmats, or no; for hee affirmes, that shee had them inuisibly. So that S. *Antoninus*, of the Order of *S. Dominicke*, and Archbishop of Florence, had good reason to say. *hist. 1. 3. par. tit. 24. c. 1 §. 3* a singular thing vvas granted to *S. Francis*, vvhich vvas neuer read to haue beene giuen to any: & this is the impression of the sacred Stigmats: for although *Saint Paul*, saith of himselfe *Gal. 6. Ego Stigmata Domini Iesu in corpore meo porto*, yet none saith that he had corporallly the signes of the Passion in his hands, feet, and side, &c. *Guilielmus Pippin*, another Dominican *serm. de S.*

Fran. saith the same, *Robert à Licio* Bishop of Aquine *serm. de S. Cath.* the same.

The Conclusion.

CHAP. 38.

LOe here vvhat I had to say of this subiect, to excite all Christians more effectually to honour the memorie of the Passion of our Sauiour *Iesus Christ*, by deuoutly vvearing about them this Cord, in memorie thereof, to make them vvorthy to gaine those Indulgences and Graces, vvhich it pleased the holy Romaine Bishops (vvho are Tresuers of the infinite merits of the precious bloud of the Redeemer of the vvorld) to communicate to the Brethren of this deuout, and renovvned Arch-confraternitie.

And to conclude, I humbly beseech all Christians, not to say, as many libertins and irreligious of these times doe, vvho misprising the good of their saluation doe say, That the Pope is too pro-

prodigall of Indulgences, and that he ought to be more ſparing in the diſtribution of the diuine Treaſures of the Church.

For this ſeemeth to proceed aſvvell from ignorance, as from malice and temeritie: For, if they vvere informed in the affaire of their ſaluation, they vvould confeſſe ingeniouſly that they had need of Pardons, & Indulgences, not onely euery yeare, but euery day.

Wherefore remember, that to offed God mortally is ſo great an euill, that for each mortall ſinne we are obliged, according to the Apoſtolicall Conſtitutions, and Canons of the Church, to doe penance for the ſpace of 7. yeares.

Moreouer, according to all Diuines, a twvo fold diſpoſition is neceſſarie for the gaining of Indulgences; the one is called Habituall, the other actuall: the firſt requires that vve be in the ſtate of grace, vvithout vvhich no man is capable of Indulgence; the ſecond, requires good vvorks, vvhich are accompanied ordinarily vvith cõtrition, and confeſſion, according to the tenour of the Popes grant. The firſt

condition is moſt certainely neceſſa-rie, as is to be ſeene *Extr. 1. de pœn. & remiſſ. c. legatur. 24. quæſt. 2.* And it is a Rule in the Lavv, *peccati venia non datur, niſi correcto.* And *Leo the X.* in his Bull, *de Indulgentijs*, ſaith; *That Indulgences are to be giuen to the faithfull, that by Coarity are members of Chriſt.* And *Nauar. in comment. de Indulg. not. 13. ſub Fine*, ſaith; that thoſe vvho are preſent at the Epiſcopall benediction, or doe ſay the prayers, or doe other vvorkes vvhereto there is annexed any Indulgence, doe not obtaine the leaſt Indulgence, vnleſſe by Confeſſion, or at leaſt Contrition, they haue expiated their former mortall Sins. And *not. 3. nu. 43.* he anſvvereth to an obiection, that vvould haue it to be dangerous to omit inioyned penances, for a thing that is ſo vncertaine, ſaying; It ſuffiſeth, at leaſt for the ſatisfying of the precept, vvhereby vve are obliged to performe ſuch penance, becauſe he probably beleeueth that he hath gayned this Indulgence, although it doth not ſuffice for the gayning of the fruict of the Indulgence, to vvit remiſſion of paine

paine due for the ſinnes: as the taking of the Eucharift at Eaſter, by him that probably beleeueth, that he is in the ſtate of grace, doth free him from the ſinne of tranſgreſſing the Eccleſiaſticall precept: But, if he be not really in the ſtate of grace, he doth not reape the fruicts thereof: ſo it is no Indulgẽces, although he may at other times ſupply the defect.

Moreouer, the vvorke impoſed, ought to be done *moraliter bene*, that is, vvith due circumſtãces, not of vaine glory, or other end, but vvith deuotiõ and reuerence: ſo *Nauar* ſaith, that he that viſiteth a Church, vvherein there is an Indulgence to be gained, if he doth it for vaine glorie, or vvith exceſſiue laughter, or vvith vaine ſpeeches, indecent time, or habit, or vvith any other thing that may giue iuſt ſcandale, he doth not gaine the Indulgẽce, becauſe ſuch execution of the vvorke is euill, by reaſon of the circumſtance of time, or perſon, &c. & conſequently it vvould bee vnfitting to obtaine the intended end, becauſe it cannot be referred to pietie, or to the vvorſhip of

God, vvhich, (as is said before) is requisite,

Let no man dispise this Cord, because it is common to the poore as vvell as to the rich; for certainly none but imprudent, and such as haue no care of their soules, vvill neglect this so great good, because others are partakers of it: because all are saued in Christ, therefore vvill they contemne his Passion? I thinke there is none so silly, as to omit the Sacraments, because the poore may receiue them, & most commonly vvith greater fruict than the rich: because the poore may gaine Indulgences, therefore shal the rich neglect them? as if that God had giuen other meanes to saue the rich, and others for the poore; vvhat man so insensible, that if there vvere great treasures to be had in some place of the Citie, vvould neglect them because there vvas some foole, or some poore man had taken part of them: verily if he should, be vvould be the greater foole, and deserue to dye a beggar. Spirituall treasures are offered vnto vs, and because forsooth

Chamber,

Chamber-maids (such is the terme that some haue vsed) haue obtained them, therefore they will not vse the meanes to procure them: but they ought to feare, least such be admitted into the heauenly Chamber, into the celestiall tabernacles, whē they burne in Purgatorie. Verily Gods grace is giuen as well to the poore, as to the rich: as well to the Idiot, as to the wise, as well to the beggar, as to the King. The rich will not leaue his riches, because the poore hath such: the wise man his wisdome, because the foole doth shew some prudence; the King his Kingdome, because the beggar liues within it; how much lesse ought the rich to leaue spirituall riches because the poore enioyes the like; the wise man leaue heauenly gifts because the foole is participant thereof; or the King his celestiall Kingdome, because the poore, according to Saiour, possesse the same: consider also it is not honours, riches, or power, that preuailes in these spirituall things: deuotion be it in King or beggar is the thing that beares the price here; and ordi-

ordinarily the poorer ſort haue more true deuotion and leſſe neede: vvherefore the rich ought rather to labour, that the poore might be of this Confraternitie, that being partakers of their prayers, they may enter into the eternall tabernacles; for theirs is the Kingdome of heauen: the rich ought to giue almes to the poore that by their prayers their ſinnes may be forgiuen them; but by this meanes, they may haue their prayer vvithout almes (vvhich I thinke there be too too many deſire:) Regard not vvhat perſon receiues theſe graces, but hovv you may enioy them. There is one Lord, one Baptiſme, one Faith: Gods grace is as ready for the one as for the other: Gods revvard or punishment attends aſvvell the one as the other: in a word: In all ſpirituall things as Sacraments, Indulgences, Merits, Deuotions, Prayers, Grace, Paine, and Glorie there is no regard of perſons, but of pious vvorks and liuely faith vvhich are common to all.

Receiue therefore the Indulgences vvith great reuerence, and deuotion,

consideringe the pietie & deuotion of the Popes that gaue them, on all occasions seeking our soules benefit, multiplying these Indulgences for the profit of the Church, and glory of God, in these times; the rather, because, as it is said *c. Confraternitatis dist.* 24. the defects of these our times, vvherein not onely the merits but also the bodies of men doe decay, doe not suffer in all things the rigour of the penances and censures vvhich in former times the penitents did vndergoe: & therefore lest they should vvant helpe, & so dispaire, & be brought to the neglect of the Sacraments, the Popes haue more liberally granted Indulgences, thereby to animate and encourage vs to good vvorks, to reuerence and affect the Church, our mother, vvhose povver vve acknovvledge herein, and vvhose maternall pietie vve daylye experience. And lastly, to glorifie God, as a most mercifull Farher, that dealeth so benignely vvith vs. And it is so farre from bringing men to carelesnesse of their saluation (as some imprudétly affirme) that there is nothing

in

in the Church that miniſtreth greater occaſion of Contrition, and Confeſſion, and other pious vvorks, vvithout vvhich they are not to be gained; as is to be ſeene in the places vvhere ſuch Indulgences are.

Finally, Indulgences are profitable to all, to the imperfect, in that as they ſinne daily, ſo they vvant helpe daily; to the perfect, for it is profitable to all to be freed from thoſe things vvhich may any vvay hinder the enioying of eternall good: beſides that, they hinder no good act, but augment their good vvorkes: And as perfect men doe ſeeke in this vvorld to endure paines & labours, to be freed from the ſeuere puniſhment of the other; euen ſo they may ſeeke Indulgences for that end, not to fly the other paines, which were an act of puſillanimitie, but that, together vvith their ovvne merit, they might ioyne the merits of our Saviour, and his Saints, for more ample & ſecure ſatisfaction, for it is better to vvalke vvith tvvo feet, than vvith one. And although Indulgences are meerly ſatisfactory, yet the vvorkes annexed

vnto

vnto them, are meritorious.

Receiue, I say, these Indulgences by vvhich vve are so perfectly reconciled to God, freed from all temporall paine, due to our demerits, satisfying to the diuine Iustice, so vvorthily, and so easily, by the dispence of the infinite merit of the dolorous Passion of our svveet and pittifull Redeemer *Iesus-Christ*, by vvhose infinite mercy, I pray and coniure thee not to neglect the diuine grace, vvhich is presented vnto thee, in this deuout, and most holy Arch-confraternitie, instituted in the memorie and honour of his holy Passion.

The end of the first part.

XUM

THE SECOND PART
OF THE
MANVEL OF THE CORD
OF
S. FRANCIS.

WHEREIN IS CONTAINED many ſpirituall exerciſes, and deuotions, for thoſe of the ſaid Confraternitie.

Heare my prayer, and be propicious to thy lot & Cord, & turne our mourning into ioy, that liuing, wve may praiſe thy Name, O Lord, and doe not shut the mouthes of them that ſing vnto thee. Eſther 13.

SECOND EDITION.

PERMISSV SVPERIORVM.

M. DC. LIV.

XUM

XUM

AN ADVERTISEMENT TO THE READER.

IN the first part of this Manuell, I haue endeauored to declare the dignitie of the Arch-confraternitie of the Cord, by setting downe its origine, and beginning, its diuers significations, the great deuotion of all Christians vnto it, the manifold Indulgences thereby to be gayned, with the motiues and reasons for those Indulgences: wherein (I trust) the Reader may find satisfaction for the most doubts, that may occurre: And because some had rather enioy the speciall fauour of the Soueraigne Bishops, than curiously search the reasons; had rather reape the benefit, than enquire the cause; had rather inebriate the will, than satisfie the vnderstanding; I thought good, in this second part, to set downe certaine pious exercises, which those of this Confraternitie might vse, aswell for the better gayning of the In-

dulgences, as to vvorke that vvhich the Lord pretends, to vvit, to obtaine a moſt liuely feeling of Chriſts Paſſion, and to vſe all meanes poſſible to ingraft it in their ſoules, by prayer, and meditation: vvhereby they may learne to employ their time vvith great content, and ſpirituall profit. Make vſe of it, and vouchſafe to remember in your holy prayers.

YOVR VVELL-VVILLER IN C. &

B. A. F.

RVLE OF THIS Confraternitie.

CHAP. I.

1. THE Gardian of the Frier Minors, or who he shall appoint, is to take care of the Bretheren of this Confraternitie.

2. All those that are to be admitted into this Confraternitie, are to be of that age, that they may confesse and communicate; which is gathered by the expresse words of the Bull, in that it ordaines, that at their entrance they are to confesse & communicate.

3. They shall endeavour daily, morning and evening, to make examine, of their conscience, and to say

ſome prayers, according to each ones deuotion; but principally (for the gayning of the Indulgences) fiue *Paters and Aues*, adding to the end of each one, the *Gloria Patri, &c.* ſaluting deuoutly the fiue vvounds of our Sauiour, vvhereto they muſt ioyne one *Pater & Aue*, for the Popes Holyneſſe; vvhich, after the exampl: of the Frier Minors; if they be not hindred by infirmitie, or othervviſe, they may ſay vvith their armes ſtretched out, in mãner of a Croſſe, according as hereafter ſhall be declared.

4. The end of this Confraternitie is, vertue, Chriſtian pietie, and imitation of our Sauiour in his Paſſion; and therefore the Brethren, and Siſters thereof, ought diligently to obſerue the Commandements of God, and his Church; and aboue all things, not to giue any ſcandale, but good example, in all things, and beare alvvaies in their mind, *Ieſus Chriſt* crucified.

5. All the Brethren and Siſters, are to confeſſe and communicate once euery month, on all the Feaſtes in the yeare,

yeare, principally, on all the Feastes of our Lord, of the B. Virgin, and of the Saints of the Order of the Friar Minors; if they vvill cómunicate oftener, they may, so it be done vvith the advice of their ghostly Father.

6. They must shevv themselues very diligent in the seruice of God, in hearing Sermons, Masse, and other exercises of deuotion.

7. They are to be present at the monthly Processions of the Confraternitie, vvhich ordinarily are on the second Sundayes of the Month; as also at the Procession on our Lady of Angels day, vvhich is the principall feast of this Confraternitie. They shall doe vvell to be present at all the Processiós of the Order.

8. When any of the Confraternitie die, each one shall endeauour to be present at the burial, and thereto pray for the soule departed; and they shall neuer faile to assist the poore in such occasions, be they of the Confraternitie or no.

9. They are to help the poore, and visit the sicke, especially in hospitall,

and

and prisons, & neuer omit to accompany the B Sacrament to them.

10. They are to pray for the dead in all their exercises, for to that end the Pope hath granted that speciall fauour and Grace, of applying all the aforesaid Indulgences for the dead.

11. They are to beare great deuotion and reuerence to the Seraphicall Father *S. Francis*, vvhom they haue chosen for their Patron, and vvho, no doubt, vvill incessantly pray for thē; and must endeauour to imitate him in his deuotion: to our Blessed Lady, but principally to the Passion of our Sauiour.

12. If any one at the time of their death desire to be more perfectly vnited to the Order, they may request the habit of the Frier Minors, vvhich by reason of this Cord they are capable of, as many Christians of all sorts, euen Popes themselues, haue done

13. Let them knovv, that they are bound to none of these vnder sinne, either mortall, or veniall; but each, according

cording to the resolution he maketh at the intrance into this Confraternitie, must endeauour to shevv their deuotion in their practises, that they may not be said to abuse the talent receiued, & so loose the merit & reward they migl obtaine.

14. For the gaining of all these Indulgences, granted to this Confraternitie, it is necessarie that they be in state of grace & that they accomplish the vvorke, and other things enioyned for that end, vvith intention to gaine the Indulgence.

Lastly, at their entrance into this Confraternitie, let them come vvith all deuotion and reuerence, & either from heart, or mouth, say this prayer followving.

Which prayer may be said also at any time in putting on the Cord.

O Almightie, and eternall God, as by the example of thy holy seruant Saint Francis, most perfect patterne of humilitie, and pouertie, I gird my

my selfe with this Cord in imitation of him, so by the merits of the said Saint, vouchsafe to take away the spirit of pride and couetousnesse, and giue me the grace, to imitate the steppes of his vertue, that more perfectly I may imitate the life and Passion of thy Sonne *Christ Iesus*: who liueth and raigneth with thee world without end. Amen.

Afterward, if they haue leasure or rather before, for the better preparation of their soules, they may vse this meditation, either vocally or mentally; which meditation they may vse at any time, when they are to gaine Indulgences.

A prayer before gayning of Indulgences.

O My God, my iust and vpright Iudge, behold me here in thy presence, all loaden with debts, not knowing how I shall pay thee: wherefore, O most sweet Iesvs, as thou hast granted me time to consider them, so also grant me grace, and the meanes

to

so satisfie thy diuine Iustice, that I may partake of thy loue, especially at vvhat time thou shalt please to call me out of this life.

I set before mine eies all the sinnes of my life past, & vvhich I daily commit and may commit here after: and although I firmely beleeue, that by vertue of the Sacrament of Penance, I am absolued from the guilt of sinne. yet I feare, nay, rather assure my selfe, that there remayneth great paine and punishment due to my sinnes. Good God hovv many sinnes haue I committed, and done little penance for them! and if I haue done any, hovv imperfectly? vvith vvhat remisnesse, and loathfullnesse? vvith vvhat distractions haue I performed it? in seeking to pay the old debts, I haue rather cõtracted nevv; so that I haue loaden debt vpon debt.

And vvhen I consider, on the one side. that my sinnes are very certaine, and that on the other, my good works most vncertaine; and although they vvere not, yet they are so fevv in number, and so imperfect, vvherein my

my ſinnes are innumerable, and ſo great, that if they vvere put in the balance of equitie, I haue iuſt reaſon to to feare the vveight of the one, and lightneſſe of the other. O vvhat meanes is there to make them equall, or to couch them equally in the balance of the diuine Iuſtice, vvhich is infallible, not to be corrupted, inexorable after this life, and before vvhich, all things are laid open, and manifeſt.

But vvhen I conſider vvhat I haue read, and heard of the penances that the Chriſtiãs in the primitiue Church did doe, how they kept themſelues from the aſſemblies, in mourning garments, clothed vvith ſack-cloath, and, hairecloath, the héad couered vvith aſhes, yea, for one mortall ſinne onely, they did ſuch penance for three, fiue, or ſeauen yeares; and ſo afflicting themſelues vvith hairecloth, diſcipline, faſts, and prayer, all vvhich ſatisfactions vvere redoubled, according to the multitude & grieuouſneſſe of their ſinne committed. O the iuſt rigour, and reaſonable feruour of

theſe firſt Chriſtian penitents! Alas, I ſee novv, by reaſon of our weakneſſe and luke-vvarmeneſſe, for ſo many great and grieuous ſinnes, they giue but little, and light penances: verily, I ought to feare, that the ghoſtly Fathers ſeeing their penitents ſo ſlovv, and ſo indiſpoſed to doe great penances, doe rather deferre my penance to Purgatorie, leſt othervviſe I ſhould goe to hell, by neglect, and contempt of the Sacraments: vvherefore, although I haue accomplished the Penances enioyned I haue much more to ſatisfie.

When I call to minde the reuelations of thoſe that are dead, vvhoſe ſoules did doe miracles on earth, by their great merit before God, as of S. *Paſchal*, at Rome, and of S. *Seuerin*, at Cologne, and of many others, the like; vvho notvvithſtanding did cruelly burne, for long time, in the fire of Purgatorie: and that for ſuch faults as vve eſteeme light of, and daily, if not oftener, commit; the one of them, for being too obſtinate in his ovvne opinion, and the other, for laying his

office too hastily. Alas! how much haue I to answer for, and of how many grieuous faults must I giue accoũt, at my departure from this world.

Wherefore, henceforward I will performe most diligently what is requisite for the gayning of Indulgences, as often as I can: and I will loue so good a Saviour, that so easily pardoneth my offences, discharging me freely of all my debt. Certainly I should be very forgetfull of my soules good, and of the loue of my God, if I, should forget, deferre, or neglect to gaine Indulgences. For what debtor is there that hauing no meanes to satisfie his creditor, if any one should present him meanes to pay all, would not accept of it? & shall I delay and make deliberation, and make so little esteeme to receiue the merits of Christ, and pay all that I owe to God?

O my God, and my Saviour Iesvs, open my eies, that I may perfectly see, & know, the great treasure that thou hast left in thy Church, and that I may weigh the greatnesse of thy merits with

vvith the multitude of my debts, to the end, I may pay all at once: since then thou vvouldest grant me so great good, as to discharge me from all. O good God let not thy bounty be invaine in vs.

Hence forvvard, by thy grace, I will be more carefull to gaine these Indulgences, as vvell for my selfe, as for the soules in Purgatorie.

A briefe declaration of the principall Indulgences belonging to the Cord, and of the Processions thereof.

CHAP. 2.

A Plenarie Indulgence on the day of their entrance into this Confraternitie.

Once in their liues, vvhen they please, vvith a plenarie absolution.

4. Times euery yeare, at their pleasure, vvith a plenarie absolution also.

At the Article of death; by inuocating the Name of IESVS.

On all the Feasts of our Lord, to wit on Christmas day, Newyeares day, Twelfe day, Easter day, Ascensiō day, vvhitsonday, Corpus Christi day, and the Transfiguration: on all the Feasts of our Lady, Conception, Natiuitie, Presentation, Annunciation, Purification, Assumption, and *ad Niues*. Also on the Feast of our Lady of Angels, vvhich is the principall Feast of this Confraternitie.

On all the Feasts of the Order, S. *Francis*, S. *Bonauenture*, S. *Lewis*, S. *Antonie*, S. *Bernardine*, S. *Didacus*, the 7. Martyrs, the 5. Martyrs, S. *Clare*, and S. *Elizabeth* of Hungary.

On the Feasts of all the Apostles & Euangelists.

On all the Sundayes of the yeare.

Also on *Saint Agnes*, | *Saint Ioseph*, S. *Marie Magdalene*, S. *Anne*, S. *Laurence*, S. *Augustine*, S. *Michael*, S. *Catharine*, S. *Nicolas*, S. *Stephen*.

On the Feast of S. *John Baptist*, of the holy Crosse, on Innocents day, on all Saints, & all Soules day vvith many

ny other: in all vvhich the Bretheren may gaine a plenary Indulgence, prouided that they confeſſe and communicate.

For aſſiſting at the monthly Proceſſion, for ſaying the Crovvne of our Sauiour; for ſaying the crovvne of our Lady, contayning 72. *Paters and Aues*, vvith a *Pater and Aue* for his Holineſſe.

For celebrating, or hearing the Maſſe of the Conception, for ſaying the tenne Paſſionnall Pſalmes, or for ſaying the Graduall Pſalmes.

All vvhich Indulgences, together vvith the Indulgences of the Stations of *Rome*, *Ieruſalem*, *and Compoſtella*, the Bretheren of the Cord may gaine, by ſaying fiue *Paters and Aues* in the honour of the fiue vvounds of our Sauiour, adding one *Pater & Aue* for his holineſſe: There are many other, vvhich are too long to be ſet dovvne here.

The ſicke bretheren, and ſuch as haue any impediment, that they cannot come to the Church, (vvhich is much to be noted for thoſe in England)

land) may gaine the aforesaid Indulgences, in any place, vvhere they are.

I haue thought it conuenient, to set dovvne the particular Indulgences of the Citie of Rome, vvhich vvere printed in the time of Pope *Gregorie the XIII.* & aftervvard by one *Hierome Francin*, vvith the approbation of Pope *Sixtus V.* vvho desired that they should be set forth in diuers lãguages, vvhich hath beene done in Latin, French, Spanish, Italian and others; & lastly, in our vulgar, vvhere the studious reader may see them at full:

STATIONS OF ROME.

Ianuarie

1. Circumcision or Nevv yeares day.
6. Epiphanie.
13. The Octaue of the Epiphanie.
14. *The feast of the holy Name of* IESVS.
16. *Fiue first Martyrs Franciscans.*
17. S Antony Abbot.
18. The Chaire of S Peter at Rome.

20.

20. S. Sebastian.
21. S. Agnes.
23. Conuersion of S. Paul.
28. Agnes the second.

Februarie.

2. Purification or Candlemas day.
5. 23. *Franciscan Martyrs of Iaponia.*
15. *Translation of S. Antonie of Padua*
19. *S. Conrade of the third Order.*
22. S. Peters Chaire at Antioch.
23. *S. Margarite of Cortona 3. Order.*
24. S Matthias Apostle.

March.

6. *S. Collet poore Clare.*
7. S. Thomas of Aquin.
12. S Gregorie.
14. *Translation of S. Bonauenture.*
19. S. Ioseph.
20. S. Benedicts Eue and day.
25. Annuntiation of our Lady.

Aprill.

23. S. George.
25. S Marke.
29. S. Peter martyr.

May.

1. S. Philip and Iames.
3. Inuention of the holy Crosse.
6. S. Iohn ad Portam Latinam.

8. The Apparition of S. Michael.)
13. *S Paschal.*
18. *Translation of S. Bernardine.*
19. *S. Felix.*
20. *S. Bernardine.*
21. *Translation of S. Francis.*

Iune.

13. *Antonie of Padua.*
24. S. Iohn Baptist.
29. S. Peter and Paul.
30. Commemoration of S. Paul.

Iulie.

1. The octaue of S. Iohn Baptist.
2. The visitation of our Lady.
4. *S. Elizabeth of Portugall.*
14. *S. Bonauenture.*
17. S. Alexius.
22. S. Marie Magdelene.
25. S Iames the Apostle.
26. S. Anne.

August.

1. S. Petri ad vincula and 8. dayes following.
2. *Our Ladie of Angells.* Feast of the
3 Cord.
. Inuention of S. Stephen.
4. S. Dominicke.
5. Our Lady ad Niues.

6. Transfi-

6. Transfiguration of our Lord.
10. S Laurence & through his whole octaue.
11. S *Clare.*
15. Assumption of our Lady
16. S *Roch.*
19. S. *Lewis Bishop.*
22. The Octaue of the Assumption.
24. S. Barthelemiew Apostle
25. S. *Lewis king.*
28. S. Augustine.
29. The beheading of S. Iohn.

September.

4. S. *Rose of Viterbia.*
7. The Eue of the Natiuitie.
8. The Natiuitie of our Lady.
9. S. Nicolas Tolentine.
14. The Exaltation of the holy Crosse.
17. *The Stigmats of S. Francis.*
21. S. Matthew,
27. S. *Elzeare.*
29. S. Michael.
30. S. Hierome.

October.

2. *Translation of S. Clare.*
4 *Our holy Father S. Francis and all the Octaue.*

13. 7. *Franciſcane Martyrs.*
18. S. Luke.
19 S. *Peter Alcantaræ.*
23. S. *Iohn Capiſtran.*
27. S. *Iude.*
28. SS. Simon and Iude.

Nouember.

1. All Saincts.
2. All ſoules and the vvhole octaue,
9. Dedicatiõ of our Sauiours Church
10 *Tranſlation of S. Louuis.*
12. S. *Didacus.*
18. Dedication of S. Peters Church.
19. S. *Elizabeth of Hungarie.*
21. Preſentation of our Ladie.
22. S. *Cecilie.*
23. S. Clement.
28. S. *Iames of Marchia:*
30. S. Andrevv Apoſtle.

December.

6. S. Nicholas.
7. S. Ambroſe.
8. The Conception of our B. Lady. Patroneſſe of the Order.
21. S. Thomas Apoſtle.
24. Chriſtmas Eue.
25. Chriſtmas day.
26. S, Stephens.

27. S. Iohn.
28. Innocents day.
31. S. Syluester.

Of the moueable Feasts.

ON all the ſondayes of Aduent.
On the three Ember dayes.
On Septuageſima ſunday.
On ſexageſima ſunday.
On quinquageſima ſunday.
On lent from ashs vvenesday to lovv ſunday inclusiuely.
On all the ſundayes of May.
On the Aſcenſion day.
On vvhitſon Eue
On vvhitſonday and all the Octaue.
On Corpus Chriſti day.
From the 8. of May vnto the 1. day of Auguſt.

Note here, that there is no day in the yeare but there are ſome Indulgences to be gayned, vvhich the Brethren of this Confraternitie may gaine, by saying the 3. *Paters & Aues* as aforeſaid.

Con-

Conterning the Indulgences of Ierusalem.

NOvv being to speake of the Indulgences of Ierusalem I cannot here omit to adde (to vvhat I haue said in the first part concerning the Stations of Ierusalem) something touching the Friers in those parts as also of their Conuents & to beginne vvith our holy Father Saint *Francis* vvho in his voyage into Syria did as it vvere take possession of this holy place, for comming thither in the yeare 1219 He vvent to *Montana Nigra*, to a Monasterie of Saint Bennets Order, vvhere all the Monkes renouncing their possessions vnto the Patriarke of Antioch, became Franciscans: and not only that Monasterie, but also many others, as also of the Easterne Monkes: so that in short time, there vvas a Prouince of Frier Minours: vvhose Convents vvere after destroyed by the Saracens: yet there remaine some ruins of them; as well noteth Quaresmie in *Elucid: Terra Sancta.*

In

In Confirmation of vvhat is ſaid, vve might produce the Bull of Alexander the IV. in the yeare 1257. where amongſt other things, the Pope granteth an Indulgence to the Friars in the Prouince of the holy land: and in the yeare 1313. *Clement the III.* giueth leaue to the Generall, and to the Prouincial of Terræ laboris, to ſend to Paleſtine, for the cõſeruation of thoſe holy places Friars of any part of the Order: and he maketh mention of the Conuent of the ſepulcher & Chappel of S. *Thomas*. And it is manifeſt that the places of the ſepulcher, of the cribbe, of the ſepulcher of our Bleſſed Lady in Ioſaphat. Of S. Nicholas in Bethleem: of our Sauiour in Ieruſalem: in Mont Sinai, Mont ſion, Nazareth, Sidon, Tripoly, Aleppo, Alexandretta, in Syria; Alexandria in Ægypt, caire or nevv Babylon, Etnica or Salnie in Cypres belongeth to the Superious of thoſe parts.

Novv although that this Prouince doth not remaine novv in ſuch manner as it vvas: yet there is a Cuſtodie equiualent in Paleſtine (vvhere before

before it cõtayned Syria also) wherein the Friars haue seuerall Conuẽts: in the Citie of Ierusalem 2; to vvit that of the Sepulcher, and the Conuent of our Sauiour: vvhere the Guardian and Custos of the holy Land abideth. *In Bethleem ad præsepe Domini.* In Galilye at Nazareth, the place of the Annuntiation and many others vvhich depend of these.

Novv as the Children of S: *Francis* possesse these sacred places vvhere the markes of the vvorke of our Redemption is obuious they being chosen of God for this end, as the forsaid Quaresmie doth at large declare in this first booke, and that for this respect that great Doctor of Gods Church Blessed *S. Hierome*, did loue this Order as the R. F. *Wadding* doth declare in his Annales, ad an. 1484. n. 41. in these vvords. It vvas reuealed to B. *Euphrosina* that Blessed *S. Hierome* did specially loue this institute: and vvhen on a day S. *Hierome* appeared to her, the asked him the reason therof? he answvered, because the Friar Minors doe more imitate the Pouertie and life of Christ

Christ then others; and doe religiously keepe and duely worship the cribbe of Christ Iesus and other places of Palestine vvhich our Lord hath consecrated, by his Natiuitie, Conuersatiõ, and death: and I so many yeares haue visited and vvherein in my old age I haue made my abode: and although they doe not obserue the rule vvhich I haue prescribed, yet they are addicted to my doctrine, and therefore this Sodalitie is committed to me by God that I together vvith S. *Francis* may diligently protect and most tenderly loue it. Euen so these vvho enter into this Confraternitie are to honour and reuerence these holy places at least in spirit meditating the sacred mysteries. It vvil not be vvithout profit to meditate on those places and in spirit to present your selfe as actually there, & novv take one, novv another or to assigne some particular places in your Chappels, Chambers, Gardens or otherwise: or at least to make the seauen stations: As first from the Chamber of the last supper, to the Garden, vvith his Apostles; vvhere, in

the

the imitatiõ of our Sauiour. you may be ſorry for your owne ſinnes, and for the ſinnes of the whole world. 2. from the Garden, to the houſe of *Annas*, wherein you may offer vp you ſelfe to ſuffer all afflictions in this world, yea, to dye for him. 3 from the houſe of *Annas*, to the houſe of *Caiphas*, wherein you may confeſſe *Ieſus Chriſt* to be the liuing God. 4. from the houſe of *Caiphas* to *Pilate*, wherein you may humble your ſelfe to all, either good or bad. 5. from *Pilate*, to *Herode*, wherein you may deſire to be contemned and deſpiſed. 6. from *Herode*. backe againe to *Pilate*, wherein you may deſire of God the firſt ſtate of Innocency. 7. from *Pilate*, to Mount Caluary, wherein you may deſire to beare the Croſſe of our Sauiour: with many other pious cogitations, which euery ſpirituall booke will miniſter vnto you: in each of thē ſtriuing, by the repreſentation of the miſteries, to ſuffer with Chriſt. You may alſo vſe certaine vocall prayers, as the littanies of the Paſſion, your beades, but principally, ſuch as are ſet

in the Chapter precedent, or those in the 3. Chapter following for the gaining of Indulgences, with the prayers for the Church, &c. or others according to your deuotion, so that you haue the ordinary intentions for gaining the Indulgence, to wit, for the generall good of Gods Church, for the peace and vnion of Christian Princes, for the extirpation of Heresie, for the Popes Holynesse, and for the conuersion of our Country.

Indulgences of Ierusalem.

AT the Mount Sion there is had a Plenarie Indulgence in these places following. In the Monasterie of the Friars Minors Obseruantins, where *Christ Iesus* our Lord made his last supper: in S. *Thomas* the Apostles Chappell, where our Lord appeared: in the Chappell where the Holy Ghost descended on Pentecost: in the place, where the B. V. *Mary* dyed: in the house of *Annas* where our Lord *Iesus* was buffeted on the cheeke: and lastly where S. *Iames* the greater was be-

beheaded. In the other places of this ſacred Mount, vvhich are tvvelue in each one of vvhich may be gained 7. yeares of Indulgence & as many Quarantines.

In the mount Caluarie there is a Plenarie Indulgence in theſe places followving nigh the place vvhere vvas fixed the Croſſe of Chriſt and vvhere he vvas crucified. In the place vvhere being taken dovvne from the Croſſe he vvas layed in the Virgin Mothers lapp: at the ſepulcher in a certaine Chappell, nigh the place vvhere our Lord vvas crucified, and there is there a certain ladder, vnder the Rock where our Lord vvas crucified, and there is there a certain Chappell in vvhich S. *Helene* found our Lords Croſſe. At the other places of this holy Mount, which are ten, in each of them are gained 7. yeares of Indulgence and as many Quarantines.

Within the body of the Citty there is a Plenarie Indulgéce in theſe places followving. In the place, vvhere it is ſaid, that our B. Lady vvas borne, in *Pilate* his houſe, in *Salomon* his temple, vvhere

vvhere the B. Virgin vvas presented and bred vp, and lastly in the Golden Gate, at vvhich our Lord entred vvith the branches of Palmes. In the other places of the holy Citty, vvhich are seuen in euery one of them are gained 7 yeares of Indulgence and as many Quarantines.

At the places out of the vvales, to wit in the valley of Siloe at the Denne in vvhich saint *Peter* incloſed him self after his triple Deniall, and in three other places there are 7. yeares of Indulgence and as many Quarantines.

At the Torrent of Cedron there is a Plenarie Indulgéce in the place where our Lord prayed three times vnto his Father, and in three other places there are gained 7. yeares of Indulgence & as many Quarantines.

At the valley of Iosaphat there is a Plenarie Indulgence in the place where vvas buried the B Virgin Mary: and in the place vvhere S. *Steuen* vvas ſtoned to death 7. yeares and as many Quarantines.

In the mount Oliuet there is a Plenarie

narie Indulgence: at the place, from vvhence our Lord mounted vp vnto heauen, alſo in that place of Galiley vvhere he promiſed and appeared to his Diſciples after his Reſurrection. In ſix other places of this mount are 7. yeares & as many Quarantines.

At Bethanie there is a plenarie Indulgence in the place vvhere Lazarus vvas raiſed, and in fovvre other places there are 7. yeares and as many Quarantines.

Of the Indulgences of S. Iames in Compoſtella.

AT S. *Iames in Compoſtella* there is a plenarie Indulgence all the Iubily yeare, to vvit vvhen the Apoſtles feaſt falleth on a ſunday, vvhich if it ſo fall out, all theſe vvho ſhall goe in pilgrimage being penitent and confeſſed ſhall be abſolued both from paine and fault, by the graunt of Pope *Calixtus*. Alſo thoſe vvho in coming, in remaining or in returning from the viſiting of the foreſaid Church ſhall haue departed this life, being penitent for

for their ſinnes committed, ſhall haue all their ſinnes forgiuen them: there is likevviſe a Remiſſion of the third of his ſinnes to vvhoſoeuer ſhall come to the foreſaid Church, Likevviſe thoſe vvho goe euery ſunday in the Proceſſion, vvhich is vvont to be made in the ſaid Church. beſide the fore mentioned haue for euery time fourtly dayes of Indulgence, and ſo throughout the vveeke, but if it be a Holy day 300. dayes. Likevviſe on the Dedication of the ſame Church, and on the Vigill, & on S. *Iames* his day 600. dayes, beſides the ſaid Indulgence of the third part of their ſinnes. Likevviſe thoſe vvho heare a Maſſe celebrated by an Archbishop, or a Cardinall at the Holy Apoſtle his Altar gaine 100. dayes of Indulgẽce beſides the fore mentioned. All which the Friar Minors may gaine, & by communication other Regulars by reciting the ſaid 6. *Paters and Anes* vvith *Gloria Patri.*

A daily exercise,

CHAP. 3.

At our awaking.

IESVS, *Maria*, My God and all things.

O my God, giue me grace to imploy this day to thy honour:

O Virgin Mother of God, be vnto me a Mother, Protectrice, and Aduocate.

My good Angell, assist me in all my actions.

My holy Patrõ S. *Francis* pray for me

My God and Sauiour IESVS, grant me alwayes the remembrance of thy sacred Passion.

Then vse some of these short prayers following.

O Lord, for thy mercies sake, waken those, who sleepe in the sepulcher of sinne; and make me to cast off the vvorks of darknesse, that I

I may euer hereafter vvalke like a childe of light.

Make me to knovv thy holy vvill, to the end, that vvhether I ſleepe or vvake, I may liue alvvayes with *Ieſus Chriſt*.

1. O God, I giue thee thanks, for that thou haſt kept me this night from all euill, both ſpirituall, and corporall. *Pater noſter. Aue Maria. &c.*

2. O Lord, I beſeech thee, to preſerue me this day, from all ſinne, eſpecially mortall; and from all perils, and dangers. *Pater noſter. Aue Maria. &c.*

3. O Lord God, I offer thee all this dayes actions; beſeeching thee to rule and direct them to the honour and glorie of thy holy Name, and my ſaluation. *Pater noſter. Aue Maria, &c.*

In clothing ones ſelfe.

O Lord, grant me the grace to be clothed vvith the cleane habit of Innocencie; that the ſhame of my naked-

nakednesse may not appeare.

O svveet Iesvs, clothe me like the elect and vvell beloued of God; that is, vvith the bovvels of compassion, benignitie, svveetnesse, humilitie, modestie, patience, and Charitie.

Let me be furnished vvith the armour of God, to resist the ambushes of the enemie, and in all things to remaine firme, stable, and constant in resisting his greatest temptations.

Reuest me, O God, vvith that nuptiall garment, in vvhich there is no spot, staine, or blemish.

In vvashing your handes

O Blessed Iesvs, cleanse my conscience, from all vvorks of death; grant this, for thy holy Name sake, vvho vvast offered to thy Father an immaculate holocaust, for the sinne of the vvorld.

Purge so my interiour, that my in side may be cleane also, that I may not be like a sepulcher vvhitened outer, faire vvithout, but vvithin

vvithin full of filth and vncleanneſſe.

Short Litanies for the morning.

LOrd haue mercie vpon vs.
Chriſt haue mercie vpon vs.
Lord haue mercie vpon vs.

God the Father, haue mercie vpon me, and keepe my memorie, that I may alvvayes beare in mind thy gracious benefits.

God the Sonne, Redeemer of the vvorld, haue mercie vpon me, and guide my vnderſtanding, that I may alvvayes knovv thy holy vvill, and vvhat is neceſſarie to my vocation, & expedient for my ſaluation.

God the holy Ghoſt, haue mercie vpon me, & gouerne my vvill, that I may deſire nothing but vvhat tendeth to thy diuine loue.

Holy MARIE, Mother of God, pray for me, and keepe my ſight from laſciuious aſpects.

My Angell Gardian, pray for me,

and keepe my heart from all euill thoughts.

Saint *Peter* & Saint *Paul*, who haue obeyed and giuen eare to the voice of our Sauiour: pray for me, & keepe my hearing.

Saint *Sebastian*, vvho vvast shot full of arrovves for confessiō of the Faith: pray for me, & keepe immaculate my touching.

S *Iohn Chrisostome*, vvho hast excelled in spirituall eloquence: pray for me, & keepe my tongue.

Saint *Nicholas*, vvho from thine infancie diddest practise fasting: pray for me. & keepe my Taste.

S. *Francis*, vvho diddest contemne the odours and delicious perfumes of vvorldly pleasures: pray for me, and keepe my smelling.

S. *Marie Magdelene*, pray for me, and keepe me from all occasions of sinning.

And all yee Saints of God, pray for me, and keepe free from sinne all my vvorks and actions of this day. *Amen.*

A

A prayer to S. Francis.

O Holy Father, who haſt alwayes carryed in thy heart, the memorie of the Croſſe of our Lord *Ieſus Chriſt*, by the impreſſion of the markes of his fiue ſacred wounds, in thy hands, feet, & ſide; obtaine for vs the grace, not to delight in any other thing than in the Croſſe of Chriſt; by vertue whereof the world may be alwayes crucified to vs, and we to the world. *Amen.*

A prayer to be ſaid for the gayning of Indulgences, after one hath receiued the B. Sacrament.

O God of Mercie, receiue this venerable Sacrament, for ſatisfaction of all my ſinnes, and for a perfect chaſtiſement, and amendment of my life by vertue whereof, I earneſtly beſeech thee, to free me from all my ſinnes, and ſupply all the defects of my fraile condition; And Moreouer, I

pray thee to mortifie in me all that is displeasing vnto thee. Grant (O most mercifull Lord) that by meanes thereof, I may alvvayes persevver in thy seruice, and be continually vnited vnto thee, for the honour and glorie of thy holy Name. Haue pitie likevvise (O Lord) on all poore sinners; and giue grace to Hereticks & Schismaticks to turne to thy holy Church: Conserue our holy Father the Pope, our Bishops, and Pastors: Maintaine and defend all Catholicke Princes, and protect their Armies: Succour all those that are afflicted and oppressed. Assist all those for vvhom I am obliged to pray: Comfort my Father, Mother, Parents, Friends, Enemies, and Benefactors: Haue pittie vpon all those for vvhom thou hast shead thy precious bloud: Giue vnto the liuing, (especially to N.) grace, and pardon: And to the dead (particularly to N.) rest, & eternall glorie. *Amen.*

The

The manner of hearing Masse by meditating the Passion of our Saviour.

OVr holy Mother the Church doth celebrate Masse dayly for three reasons; as *Honorius de antiquo ritu Miss.* saith: first that the faithfull may be nourished vvith Christs precious Body and bloud. 2 that they may euery day be incorporated to our Saviour. 3. that the fruict of his Passion, may be imprinted in our soules, we may adde the fourth. To the end that God the Father may be euery day appaised, & his vvrath iustly prouoked against vs, may be diuerted, by the participation of Christs merits in this his holy sacrifice: vvherein his only sonne is dayly offered vp. Wherefore as we sinne dayly, so dayly vve ought to be present at Masse; and spiritually to consider the misteries therein represented; vvhich may vvel be reduced to three; to vvit the Incarnation, Passion, and Resurrection: of Christs Incarnation and life, to his passió, one may make his medi-

tation vntill the offertorie of the Paſſion from thence to, *Pax Domini*: and of the Reſurrection, vntill the end of the Maſſe: as deuotion ſhall ſuggeſt: I vvill ſet dovvne an example.

The firſt part.

VVHen the Prieſt goeth to the Altar, let vs thinke of our Redeemer *Ieſus Chriſt* in his equipage and apparell of his Paſſion, vvhich is principally preſented in the Maſſe.

For firſt the Prieſt hath the Amice: vvhich doth ſignifie the vaile, vvhich vvas put on our Sauiours eies, in the houſe of the high Prieſt, the Albe preſenteth vnto vs the white Robe, which Herode in mockerie did put vpō him; and the girdle, maniple, and ſtole; doe preſent vnto vs the bonds, and cords: vvherevvith our Sauiour vvas bound, at his taking, in the night; and at the pillar, and laſtly the Caſule repreſents vnto vs the purple garment, vvhich vvas put on our Sauiour in Pilats houſe: and the Prieſts crovvne, puts vs in minde of the crovvne of thornes

put

put on our Sauiours head: then say O my God, grant that I may follow thy steppes, and beare courageously my Crosse enduring with patience the mockerie and contempt of this world: and all other aduersities of this present life. And saying with the Priest, the *Confiteor*, let vs make due preparation for this misterie remembring the infinite faults which we haue cómitted and dayly doe committe, & then aske pardon for them.

2. At the *Introite*: we may consider, the great desires that the holy Fathers had of the comming of our Sauiour to the world; and so desire that he would vouchsafe to enter into our soules.

3. At the *Kyrie eleison* let vs póder the desires. and cries of the holy Patriarkes & Prophets, who desired this comming of Christ; & with them let vs aske pitie and mercie for our selues & others.

4. At *Gloria in Excelsis*: let vs set before our eies, the Angelicall voices, singing at the Nativitie of our Sauiour; and force our selues to praise & giue

giue thankes to God, vvith them; for so great a benefit vvhich vve then receiue from his holy hands.

5. At *Dominus vobiscum*: let vs consider the manifestation vvich our Lord made to the vviſe men or Kings, and in them to vs, on the Epiphanie, and from our hearts say: O my Sauiour giue me more abundant light of faith that I may knovv thee to be preſent vvith me, in all places and aftervvard enioy thee eternally.

6. When the prieſt ſaith *Oremus*. Let vs ioyne our prayers vvith him, that vve may be partakers of this holy ſacrifice.

7. At the *Prayers*, vve may ſet before our eies, the preſentation of our Lord in the temple: and ioyning our hearts & intentiõs vvhich the Church; preſent our ſelues before the face of God in this holy ſacrifice.

8. At the *Epiſtle*, which repreſenteth vnto vs the preaching of S. *Iohn Baptiſt* vvho denounced penance, and inuited the people to follovv our Sauiour: vve may be cõfoũded that after ſo many preachings, ſo many examples,

ſo

so many good bookes, so many good instructions, vve haue made so little profit.

9. At the *Graduel*, let vs make some resolution to amend our life: and be ashamed that we make no better profit of our Sauiours preachings: vvhen the Ievves did so greedily followv S. *Iohn Baptist*.

10. The *Gospell*, vvhich is read on the right side of the Altar, let vs purpose to followv our Sauiour, that vve may be transported from the left hand to the right: that is to say, from the affection of temporall things, to the pourſuite of eternall, from ſinne, to grace.

11. At the *Credo*: let vs conſider the faith of the Apoſtles, and Diſciples of *Christ Iesus*: and pray, that light may be giuen vnto vs, to the end that vvith a liuely faith: vve may knovv and confeſſe the profound Miſteries contayned therein.

12. At *Dominus vobiscum*. Let vs ponder the great loue of our Sauiour, vvho by his miracles and doctrine, did goe from place to place, to viſite his people: & pray, that he vvill alvvayes

be vvith vs to cure & heale our infirmities: and interiourly instruct vs vvhat vve ought to doe.

The second part.

1. AT the *Offertorie*: let vs preset vnto our meditation, the great promptitude, and feruent affection, vvherevvith our Lord offered his life to his Father. For the redemption of mankind; and to endure death for vs: and in this oblation, let vs offer vp our selues to God, and deliberate vvillinglie to endure or suffer any thing, for his sake; and that as often as he shall please.

2. At *Orate fratres*, let vs meditate on the prayer, vvhich our Sauiour made for the vvhole vvorld, before his passion; and in the vertue of his prayer let vs ioyne our prayers vvith those of the Priest: vvho doth here invite vs to pray vvith him, that his and our sacrifice may be pleasing and acceptable to God.

3 At the *Preface* vvhich is said vvith a loud voice, ending vvith *Ha-*

sanna

ſanna in excelſis, let vs ſee before our eies, the publique and ſolemne entry of our Sauiour into Ieruſalem, on palme ſunday: vvhen the Ievves did ſing, *Bleſſed be he vvho cometh in the name our Lord, Oſanna in the moſt high*: and let vs be confounded in our ſoules to behold the Ievves ſo to receiue our Sauiour, vvhom they knevv not; vvhen vve, to vvhom God hath giuen ſo great light of faith, doe remaine without feruour, vvithout loue, & without deuotion.

4. At the *Canon* & *Memento*. vvhich repreſenteth the prayer of our Lord in the Garden, his agonie, and bloudy ſvveat. let vs condemne our tepiditie and ſtirre our ſelues to deuotion, and aske perſeuerance in his holy ſeruice. and ſo pray for thoſe vvho are commended to our deuotion; in generall or particular.

5. When the *Prieſt putteth his hãds ouer the Chalice*: vve may conſider, hovv the Ievves laid their hands on our Sauiour; binding him, ſcourging and condemning him to death: and ſo acknovvledge, that God for our great

great offenſes ought to haue put his reuengfull hand on vs, wheras to ſpare the deſloyall ſeruants, the Father hath ſtroken his only ſonne.

6. When the *Prieſt maketh Croſſes vpon the Chalice and on the Hoſt*: let vs conceiue that the Croſſe is made ready for our Sauiour, and put on his ſhoulders, to beare it to mount Caluarie: and let vs pray that he vvill giue vs force to carrie our Croſſes, vvith loue and alacritie in his imitation.

7. At the *Eleuation of the Hoſt*, let vs imagine, that vve ſee our Redeemer eleuated on the Croſſe, for the redemption of the vvorld, and vvith a liuely faith let vs offer to God the Father, the great ſacrifice of the Paſſion of his deare ſonne, in ſatisfaction of our ſinnes, as alſo thoſe of the faithfull liuing or dead.

8. At the *Eleuation of the Chalice*: let vs conſider the effuſion of bloud, vvhich did runne abundantly from his pretious body faſtened to the Croſſe; and humbly beſeech his diuine Maieſtie, ſo to vvash and cleanſe our ſoules, that

that vvith puritie of mind vve may alvvayes ſerue him.

9. When the *Prieſt ſetteth dovvne the Chalice on the Corporall*: vvhich repreſenteth the depoſing of our Sauiour from the Croſſe; and putting into the Sepulcher: let vs begge grace that vve may die to our ſelues, and be buried to all terrene affections.

10. At the ſecond *Memento*: vve may meditate on our Sauiours body lying in the graue, and hovv he deſcended to Limbo, to bring the holy Fathers from thence: and then let vs pray for the faithfull departed, that by the merits of his ſacred Paſſion; they may be deliuered from their torments.

11. When the *Prieſt ſtriketh his breaſt ſaying, Nobis quoque peccatoribus*: vve may conſider the lewes repentance, for that they had crucified our Sauiour, and ſo repent, that vve haue not that feeling of his Paſſion as vve ought: and hovv often by our ſinnes, vve haue crucified the ſonne of God, & ſo vvith the prieſt begge pardon for our ſinnes.

12.

12. At the *Pater noster*, vve may call to minde the prayers vvhich the Virgin *Marie*, the Apoſtles and Diſciples did make, during the time that our Sauiour vvas in the Sepulcher, and let vs pray alſo that God our Father vvould reſuſcitate *Ieſus Chriſt* in our ſoules.

The third part.

1. VVHen the Prieſt ſaith *Pax Domini ſit ſemper vobiſcum*: let vs contemplate our Lord now riſen, glorious, immortall, novv preſenting peace to his Apoſtles and Diſciples, and then demande true peace and reſt of our ſoules in *Ieſus Chriſt*.

2. At *Agnus Dei*, let vs remember that our Lord, being the true innocent lambe vvithout ſpot, hath reconciled vs to God the Father, by his death & Paſſion, accomplishing his triumph in his Reſurrection, vvherein he vvas our true paſchal lambe and let vs pray, that by theſe miſteries he vvould put vs in the number of his sheepe, and

make

make vs to be of his owne flocke.

3. When the priest saith *Domine non sum dignus*: let vs thinke how the Apostles were astonished to see these great misteries: and thought themselues vnworthy of so great benefits, and let vs acknowledge our vnworthinesse, to be present at so high misteries, much lesse to receiue our Sauiour into our habitation.

4. At the *Communion:* let vs consider our Lord ascending into heauen, and withdrawing his visible presẽce from vs: and thinke that the Priest for the dignitie and disposition of his person, is as heauen it selfe, and so haue a great desire to communicate with him, that also in our soules we may be heauen & heauenly.

5. At the *Post-communion*: which may signifie the canticles of eternall glorie for the triumph of our Sauiour; let vs begge that we may be participant of that glorie; and so alwayes prayse his holy name.

6. When the *booke is brought backe againe to the other side*: we may consider that in the end of the world, the

lewes

XUM

Ievves shalbe cõuerted to *Iesus Christ*, & then let vs pray also for all infidels, & those vvho goe astray.

7. At the *Dominus vobiscum*: vve may ponder that although he be ascended; yet according to his promise he is alwayes vvith vs: & let vs beseech him that he vvill not drawv his holy hand from vs, but alvvayes abide in our soules.

8. At the *Prayers* let vs giue thãkes to God, vvith the Church: for all the benefits receiued from our Lord *Iesus Christ*.

9. At the last *Dominus vobiscum*: we may represent vnto our minds, the comming at the day of Iudgement, & imagine with our selues that vve heare the trompet of the Angel, vvho gathereth all mankinde together, from all quarters of the vvorld.

10. At *Ite Missa est*: let vs call to minde, that sentence of our Sauiour, *Ite in vineam meam* goe yee into my vinegard; goe & labour to put in executiõ those good purposes, vvhich vve haue made, and shevv by vvorkes of charitie, that vve truely loue God.

11.

11. At the *Priests Benediction*: let vs imagine our selues to heare that pleasant voice of benediction to the elect, *Venite benedicti*. Come yea blessed, and so humbly pray that God vvould giue vs the grace to liue so vvell, and be so vvell disposed for that day, that vve may be vvorthy to heare that delightfull tone *come yee blessed of God my Father, &c.*

12. Lastly let vs giue thankes to God for so great a benefit receiued, as to haue bene participant of such a sacrifice, and then say, I offer my selfe, and I vvholy dedicate my selfe, to thy seruice ô my God, and so I vvill goe in peace.

A prayer to be said vvhen the B. Sacrament is brought to the sicke.

OMost mercifull Sauiour and Redeemer Iesvs soueraigne Phisitiã, both of soule & body, vvho hast said, That it is not necessarie to giue Phisicke to those who are in health, but to the sicke and diseased. Behold here one of

of thy children, grieuously afflicted; Cure first his soule of the spirituall sickneſſe of sinne, and then be pleased, so much to hũble thy selfe, as to come to the house of the little *Zaccheus*, & giue him corporall strength, health, & life to receiue thee vvorthily. It vvas thou (svveet Saviour) that gauest bodily health to the vvoman troubled vvith the flux, so soone as shee had but touched the hemme of thy garment: Behold here this sicke person, vvho toucheth not thy robe, but thy flesh, receiving thy precious Body & Bloud in this Sacrament: Giue him then (I beseech thee) by vertue of this holy touch, health both of body and minde, if it be necessarie for him: Who liuest & raignest vvith God the Father, and the holy Ghost, for euer. *Amen.*

When vve heare the passing bell, or vvhen vve heare of any one that is in agony.

O Lord, deliuer him from euill death *Pater & Aue.*

O Lord, deliuer him from the treachery

chery of the Deuill: *Pater & Aue.*

O Lord, deliuer all thy ſeruants, frō ſuddaine death. *Pater & Aue.*

The prayer.

O Good *Ieſus*, vvho diddſt vouchſafe to die on the tree of the Croſſe for vs: I pray thee by the merits of thy ſacred Paſſion, to aſſiſt all thy faithfull ſeruants in this dangerous paſſage, and grant them a happy end. *Amen.*

Prayer for the night.

O Lord, I giue thee thanks, for all the benefits, that I haue receiued this day, for my life, ſoule, body, temporall goods, and for all the reſt of thy fauours, vvhich thou haſt done to me, vntill this preſent day.

O Lord giue me light, that I may knovv my faults, and thy grace, and ſtrength, hereafter to auoid them.

Here call to minde and conſider hovv often thou haſt ſurmounted any vice, vvhereto thou art moſt addicted. Then

runne

runne through all the houres of the day, thinking on the ſinnes thou haſt committed, againſt God, thy neighbour, and thy ſelfe, aſwell in thought, word, & deed, as in omiſſion: and examine diligently the occaſions and dangers which haue made thee fall, and if thou haſt leaſure runne ouer the tenne Commandements; which for thy better memorie are put downe here in verſe: which for me will helpe much thoſe that are to make their generall Confeſſion.

A briefe forme of Confeſſion.

1. DEnyes in hart or mouth Schiſmaticall;
Blaſphemes: tempts: worships il, or not at all.
Doubts: Superſtitious: deſpayres: diſtruſts:
Compaſſing with the Diuells: through feare or luſts:
Omitteth goods which doth to earth incline,
Is ignorant, or loatheth things diuine.
2. That breaks vowes made to God boldly euen
Falſhood, or rashly: the that vowes or ſweares
Things wicked, and vnlaw full: or doth traine
Others thereto, though he himſelfe abſtaine.
3. I do what is forbidden I let paſſe
Vnobſerued vſuall prayer: feſt faſts or Maſſes
I'me preſent at forbidden Sacrifice,
The lawfull Sacrifice at time, I miſſe.
Holy perſonages dee I abuſe,

Plaies;

Places, or things, ordain'd to holy vſe.
4. Parents and kin I honour not, nor loue,
The needye plaints my pitty doth not moue,
Obſeruance I deny to whom its due,
And for good turnes I returne ill in lieu.
5. 8. In heate of wrath, I curſe, ſtrike, wound, or kill
Seeking by fights my rancour to fulfill.
I Enuy, Falſely accuſe, detract, and hate:
Quarrel and vengefull plots I meditate.
I wiſh or work my death: in danger bring
My ſelfe and need not: others draw to ſin.
6 9. He that by his vnlawfull loue miſſed
Preſumes to violate another's bed:
Or meanes to doe it; vtters laſciuiouſneſſe;
Or pleaſ'd in fancies of ſuch naughtineſſe:
The adulter vnto ſin vnhaply tends
By ſight, by touches beck, in all offends
Tis Inceſt if thou wrong thy bloud or kin,
If vntoucht virgin, Whore ſom is thy ſin.
Tis Sacriledge to violate a Nun,
Other ſins, not to be named, much leſſe done.
7. 10. deſire others goods, endamage, hold,
Vſurpe by fraud, vnſatisfyd with gold,
Wealth, right or wrong, I labour to obtaine,
Falſe contracts, vſury, or vnuſt gaine
Are pleaſing to mee, to my neighbours hurt.
I forge a lye: I lauish, ſpend, and ſport.

Pride.

I Boaſt of what I haue not, Would excell
All others, in ambition vainely ſwell,
As if my goods to mee God did not giue;
Or that I had deſeru'd, ſuch to receiue.

Oppoſe

Oppose the truth, relye on my owne wit;
I will not, though I erre, acknowledge it,
Both things and men I iudge, contemne & flout.
Matters too high, I doe and would find out.
Occasions of sin I doe not heed
I thinke I am so perfect, there's no need.

Sloth.

I Doe not good, and grieue that others should
Crosses deiect mee, would not bee controul'd,
Careleſſe of ſpirituall good, Gods gifts I ſlight,
I find in labours griefe, in ſloth delight:
My mind and thoughts are wandring ſtill abread.
Slack in my duty, & the lawes of God.

Gluttony.

MY belly I Idolize through ryot
Seeke curious meate: feed on forbidden dyet:
I ſeeke to ſatisfie my gluttony
Too ſoone, too oft, too greedily.

Of the other Capitall ſins is ſpoken in the Commandements.

9. Wayes

9. Wayes to partake of anothers ſinne.

TO Counſell, prayſe, conſent, partake, command
Receiue, not ſpeak, not deſery, not withſtand.

THen ſtriking thy breaſt, with great deleur, and repentance, demād pardon, and make firme Reſolutions of amendment, and to auoid all occaſions of ſinne.

Then conſider, and repreſent vnto thy ſelfe, our Sauiour Ieſus Chriſt, hanging vpon the Croſſe, couered with vvounds, crovvned vvith thornes, and geared vvith bloud shead for our ſinnes: and imagine that he beholds thee vvith teares in his eyes, by reaſon of thine offences, and out of the diſpleaſure he hath, to ſee thee runne to perdition; and ſaye

O righteous Redeemer, Iesvs! O thou vvho louedſt me ſo much, as for my ſake to ſuffer the death of the Croſſe. And I, miſerable Creature that

that I am, loue thee not as I ought.

O hovv is it possible that I should so much offend so louing a Lord! a God, that hast created and confirmed me: vvho art all that I haue, and all that I am: A God that could haue damned me, at the very instant that I offended him. But O, svveet God of mercie, vvho expectest me vvith so much patience, and commandest me, vvith so much loue, to cry thee mercie, such is thy desire of my saluation. Is it possible that I should not be sorry, from the bottome of my heart, that I haue so grieuously offended thee?

An act of Contrition.

O My God, I repent that I haue offended thee, for the onely loue that I beare vnto thy diuine Maiestie. *Amen.*

O Lord God, I loue thee for thine ovvne sake, aboue all things, I am sorry that I haue offended thee; And repent my fault, from the bottome of my heart: I detest all my sinnes, because they are displeasing vnto thee: I humbly

humbly demand pardon thereof; and purpose to confesse them, and hereafter to amend my vvicked life, through thy grace, and mercie. *Amen.*

Then acknovvledge vvith great humilitie, thy littlenesse, insufficiency, and malice, and bovving thy head to the earth, say. O Lord, I am ashamed of the little seruice I haue done vnto thee, and of the diuers faults that I haue committed: neuertheleſſe I giue thee thanks moſt affectionatly, for that thou haſt preſerued me this day from many infinit others vvhereinto I had fallen, if thy Majeſtie had not ſuſtained me.

A prayer after the examine.

O My ſvvet Redeemer *Ieſus Chriſt*, I detest vvith all my heart, the ſinnes that I haue committed, and firmely purpoſe, by thy Grace, to bannish from me all ſinne, and occaſions of ſinne. Giue mee thy Grace to confeſſe and duely ſatisfie for them. I deſire, O my God, to doe much, but

vvhat shall I doe, vnleſſe thy bloud, thy death, and bitter Paſſion mediate for me: In this, O Lord, I hope. O Goodneſſe, vvhich infinitely ſurpaſſeth all things: ſupreme Goodneſſe, grant that I may knovv thee, and in knovving thee, loue thee, in louing thee, ſerue thee, vvithout euer departing from thy holy vvill. *Amen.*

O holy *Mary*, Mother of God, and ytee all the citizens of Paradiſe, intercede to God for me, obtaine for me pardon of my ſinnes, and increaſe of Charitie. *Amen.*

A Prayer to be ſaid at night, after the examen of Conſcience.

O Moſt mercifull *Ieſu*, I proſtrate my ſelfe, in all humilitie, at thy ſacred feet; deſiring (like another *Magdalene*) to vvash and bathe them with my teares; out of the diſpleaſure I cõceiue at the ſinnes vvhich I haue committed againſt thy diuine Maieſtie; yea, euen this very day, in thought, vvord, and deed. Alas, O benigne Lord,

Lord, haue pittie vpon thy poore and miserable creature, redeemed by thy precious bloud, and punish me not according to my demerits Lord, I acknowledge my faults, and repent me of my sinnes, from the bottome of my heart, and humbly demand pardon thereof; purposing, (by thy grace,) neuer more to fall into such offences, but hereafter to carry a more diligent eye ouer my selfe, seeking after nothing but how to loue and serue thee, as I ought. Amen.

An oblation of all our actions.

REceiue, O most clement God, by the prayers and merits of the B. Virgin MARY, and all Saints, our actions of this day: wherein if there be any thing praise worthy, behold propitiously; but what is euilly done by vs, most clemently pardon: that if we depart from this mortall life, this night, thou maist deale mercifully with vs: but if it shall please thee to prolong our life, enlarge this grace, that we may liue soberly, iustly, and

piously, in this vvorld: through Christ our Lord. *Amen*

O Sauiour of the vvorld, saue vs all. O holy Mother of God, pray for vs. We humbly aske, O God, by the prayers of all the holy Angels, Apostles, Martyrs, Confessours, & Virgins, that vve may be deliuered this night from all euill, visible and inuisible: through Christ our Lord. *Amen.*

Our Almightie Lord, grãt vs a quiet night and happy end. *Amen.*

Our Almightie, & mercifull Lord, Father, Sonne, and holy Ghost, blesse & keepe vs this night, & euer more. *Amen.*

Prayers ordained by Pope Clement the VIII. for the gayning of Indulgences.

CHAP. 4.

FIrst, they are to say the Littanies of all Saints vvhich ordinarily follovv the 7. Penitentiall Psalmes: in the end vvhereof, after *Our Father, &c.*

Vers.

Vers. And lead vs not into temptation.

Resp. But deliuer vs from euill. *Amen.*

Psalme 82.

O God, vvho shall be like to thee? hold not thy peace, neither be appeased O God. For behold, thine enemies haue made a soũd: they that hate thee haue lifted vp the head. They haue taken malignant counsell vpon thy people, and they haue deuised against thy Saints, They haue said: Come, and let vs destroy them out of the Nation: and let the name of Israel be remembred no more. Because they haue deuised vvith one consent: they haue together made a couenant against thee. The tabernacles of the Idumeians, and the Ismahelites Moab, and the Agarens. Gebal, and Ammon, and Amalec the foreners, vvith the inhabitants of Tyre. Yea, and Assur also is come vvith them: they are made an aide to the children of Lot. Doe to them as to Madian, and

Sisara: as to Iabin in the torrent Giſſon. They perished in Endor: they vvere made as the dung of the earth. Put their Princes, as Oreb, and Zeb, & Zebee, & Salmana. All their Princes: vvhich haue ſaid: Let vs poſſeſſe the ſanctuarie of God for an inheritance. My God, put them as a vvheele: and as ſtubble before the face of the vvind. Euen as fire that burneth a vvood: and as a flame that burneth the mountaines: So shalt thou purſue thē in thy tempeſt: and in thy vvrath shalt thou trouble them. Fill their faces vvith ignominie: and they vvill ſeeke thy name, O Lord. Let thē be ashamed, and troubled for euer and euer: and let them be confounded and perish. And let them knovv, that Lord, is thy name, thou onely the higheſt in all the earth.

Glorie be to the Father, and to the Sonne, and to the Holy Ghoſt, &c.

Verſ. Behold, O Lord, our humilitie,

Reſp. And doe not forſake vs in time of tribulation. *Verſ.* Iudge, O Lord, thoſe that hurt vs; *Reſp.* And caſt dovvne thoſe that fight againſt vs.

Verſ.

Vers. Giue peace in these our dayes.
Resp. And expell from thy Church all vvickednesse. *Vers.* To thy helpe vve fly holy Mother of God, *Resp.* Refuse not our prayers in our necessities.
Vers. O Lord heare my prayer. *Resp.* And let my cry come vnto thee.

Let vs pray.

O God, vvho refuses not the sighes of the contrite, and despises not the affliction of them that mourne; be present to ours prayers, vvhich vve powre forth to thee in our tribulation and clemently heare them: that all vvhatsoeuer diabolicall or humaine aduersities, are prepared against vs, may be brought to nought, & dashed by the counsell of thy pietie. Breake, O Lord vve beseech thee, the pride of our enemies: and by the vertue of thy right hand cast downe their contumacie We beseech thee, O Lord, admit, being appeased, the prayers of thy Church, that aduersitie, and all errors being destroied, it may serue thee in secure libertie.

O God, vvho by the fruitfull Virginity of the B. Virgin *Marie*, hast giuen vnto mankind the rewards of eternall saluation, grant vve beseech thee, that vve may perceiue her to make intercession for vs, by vvhom we haue deserued to receiue the Author of life, our Lord *Iesus*, thy Sonne. *Amen.*

Preuent, vve beseech thee, O Lord, our actions by thy grace assisting, and in helping forvvard, prosecute them; that all our prayers and vvorkes may beginne alvvayes from thee, & begun, may by thee be ended, through Christ our Lord *Amen.*

Vers. *Our Almigotie and most mercifull Lord, graciously heare vs.*

Resp. *And keepe vs alvvayes.* Amen.

Prayers for all estates.

O Lord God, vve make humble supplication vnto thee, for thy holy Church, the vvhich thou hast obtained by the precious bloud of thine onely Sonne, that thou vvilt be pleased to gard, and keepe it in repose, and

and tranquillitie to the end of the vvorld. We earneſtly pray thee likevviſe, for our holy Father the Pope N. & for all the Cardinals, Archbishops, Bishops, Prelats and Paſtors; and particularly for thoſe vvho haue charge of our ſoules: for all Religious Orders, and Eccleſiaſticall perſons; that thou vvilt be pleaſed to replenish them vvith thy holy Spirit, that they may perſeuer in good vvorks, and by their preaching and good example, may conduct their Flocks to euerlaſting happineſſe. We beſeech thee likewiſe for our Emperour, and Catholicke Kings N. for our Gouernours, and Magiſtrates; cauſe the ſpirit of thy holy Wiſdome and Vertue to shine vpon them, that they may gouerne their ſubiects in peace, loue and Iuſtice. We beſeech thee moreouer, to protect and aſſiſt the Armies of the Catholicke and Chriſtian Princes, againſt the Turckes, and Hereticks; to the end, that being in peace and tranquillitie, vve may glorifie, and faithfully ſerue thee. We pray thee likevviſe for our parents and friends, and for thoſe

vvho haue done vs any good turnes; that thou vvilt be pleased to grant vnto them euerlasting life, for thy holy Name sake. We humbly entreat thee also, for all those vvho are seduced, and goe astray, that leaving their heresie, and false opinions, they may (by thy holy Grace) be brought into the lappe of the Church, and vnion of the true Catholicke Faith. O most povverfull and eternall God, grant and bestovv the vertues of Chastitie to Virgins, & Sanctitie to Maried people; protect the Orphans, heale the sicke, comfort the sad, and giue Contrition and Repentance to all sorts of sinners: To me, (thy poore and humble creature) the knovvledge of my selfe, amendment of my life, and perseuerance in all pious vvorks. And lastly, O God, giue vnto the faithfull, liuing and dead, eternall rest, repose, and glory. *Amen.*

A Prayer for the peace of the Church.

GIue peace, O Lord, in our dayes; because there is noue but thee, O God, vvho fighteth for vs.

O Lord, from vvhom proceeds all holy desires, pious Counsels, and iust actions; giue vnto thy seruants, Peace, vvhich the vvorld cannot giue; that our soules may be vvholly addicted to thy holy Commandements; and the feare of all enemies being taken away, the times may be peaceable, vnder thy protection. O God, author and Louer of Peace, vvhom to knovv, is to liue, and vvhom to serue, is to raigne; defend and preserue thy flocke from all euill and oppressions; to the end, that being corroborated by thy protection, vve may not feare the hostilities of our enemies, but be deliuered from all temptations that assault vs. *Amen.*

A

A Prayer of the Church, to the blessed Virgin Marie, for Peace.

O Holy Mother of God, vve fly vnto thy ayde, doe not dispise or reject our prayers in time of necessitie, but deliuer vs alvvayes from all manner of dangers. O most glorious and blessed Virgin *Marie*, Mother of grace, Mother of mercy, defend vs from the enemie, and receiue vs as the houre of death.

Vers. Pray for vs, O holy Mother of God. *Resp.* That vve may be made vvorthy of the promises of *Iesus-Christ*.

Let vs pray.

O Lord, defend and succour thy seruants by the meanes of Peace, and confiding in the protection of the B. Virgin *Marie*, assure and free vs frō all our enemies. Through *Iesus Christ* our Lord *Amen*.

O Lord God, grant vs, vve beseech thee,

thee, that vve may alvvaies enioy health of body and minde: and that by the glorious interceſſion of the ſacred Virgin *Marie*, vve may be deliuered from our preſent afflictions, & hereafter enioy the fruition of eternall glorie. Through *Ieſus Chriſt* our Lord. *Amen.*

An Houre glaſſe of the Paſſion. Whereby the ſoule may be alvvayes mindfull of her Redemption.

CHAP. 5.

AT 6. *a clocke in the Euening.* Our moſt humble Redeemer *Ieſus-Chriſt*, true God & man, on his knees, did vvash the feete of his diſciples: And ſhall not I caſt avvay all pride, & imitate the humilitie of my God, vvillingly exerciſing all offices, hovv baſe and humble ſoeuer, for the profit of my neighbour.

At 7. Our moſt charitable Redeemer *Ieſus Chriſt*, by an ineffable loue towards men, gaue them his body & his bloud, for the nurture of their ſoules,

soules, ordaining the B. Sacrament of the Altar. What loue shall I render to my Sauiour for so great loue! vvhat desire, vvhat reuerence, vvhat affectiō ought I to haue tovvards this venerable Sacrament.

At 8. Our most amiable R.I.C gaue his last adieu to his faithfull, recommending vnto them mutuall Charitie, demanding it of God his Father. O my soule, by Charitie to one another, vve are knovvne vvhether vve be true children of God.

At 9. Our most pious R.I.C. comming to the Garden of Oliuet, surprised vvith a naturall sadnesse of death had recourse to Prayer three times, and resigned his vvill to God his Father, and did cast a bloudy sweat from all his body: let vs presently runne to God, by prayer, vvhen vve are in any affliction, or danger, let vs neuer stay in the creatures, but cast our selues into the hands of our Creator.

At 10. Our most couragious R.I.C. goeth to meet his enemies, voluntarily offering himselfe to death; and refuseth

fuseth not to kisse the Traytor *Iudas*. And shall I, O my God, dare to betray thee by my sinne, for some base creature, or vaine pleasure: it were better for me to embrace all the torments of this life, yea, to die, & so to suffer with my Saviour.

At 11. Our most milde R. I. C. did suffer himselfe to be taken by the wicked, and to be bound with rough Cords, and to be treated as a malefactor & theefe; & I, who, by my sinnes, am the cause of all this, will not suffer any thing from my neighbour, without seeking revenge.

At 12. Our most sweet R. I. C. Lambe of God is outragiously treated before *Annas* the high Priest; and he who is innocency it selfe, is falsely accused before him, yet I, who am repleat with imperfections, and offences towards God and my neighbour, cannot endure that any should accuse me, or that any one should reprehend me.

At 1. Our most clement R. I. C. who is Goodnesse and Iustice it selfe, & the soveraigne Iudge of all, is rudely lead from

from *Annas* to *Caiphas*, a moſt wicked and moſt vniuſt Iudge. But I cannot endure vvith patience to be iudged or condemned of my ſuperiours, of my equalls, of my inferiours, be it right or vvrong

At 2. Our moſt vviſe R.I.C. did cõfeſſe, in the preſence of the high Prieſt that he was the Sõne of God, although he receiued a blovv from the hand of a bloudy butcher. Let vs neuer leaue to doe good, or to ſerue God for the hate of men.

At 3. Our moſt amiable R.I.C. is denied by Saint *Peter*; but vvhen our B. Sauiour beheld him, he preſently repented & bitterly deplored his ſinne. O Lord God, vvhat man can preſume that he vvill not offend thee? let vs bevvaile our ſinnes vvith Saint *Peter*.

At 4. Our moſt meeke R. I. C. is blindfolded, ſpitted on, beatẽ, mocked blaſphemed, as a falſe Prophet. Conſider my ſoule, that thou haſt ſpitten vpon the face of *Ieſus Chriſt*, that thou haſt mocked and blaſphemed him: vvhen thou haſt done it to any

any one of thy neighbours, vvho are his Brethren.

At 5. Our moſt innocent R.I.C. the Holy of Holyes in a full aſſembly and counſell of the Iewes, is condemned to death through enuy. O hovv this Paſſion of enuie doth make vs oftentimes to Iudge euill of others better than our ſelues.

At 6. Our moſt gracious R. I. C. is preſented to *Pilate* and falſly accuſed: but not anſvvering a vvord, he is found innocent. O vvhat ſilence of my Sauiour ſo grieuouſly accuſed, and I, ſinner that I am, doe nothing but make excuſes.

At 7. Our moſt Prudent R. I. C. is ſent from *Pilate* to *Herode* and being demanded of vaine things held his peace; vvhereby he vvas mocked, eſteemed as a foole, and as ſuch is cloathed in a vvhite garment. O hovv much ought vve rather deſire to be contemned of men, & not to condeſcend to their euill vvill, than to diſpleaſe God!

At 8. Our moſt Iuſt R.I.C. is ſet from *Herode* to *Pilate*, & *Barabbas* the murderer

deret is preferred before him. And thou ſinner, doſt not thou doe the ſame, doſt not thou preferre the Deuill before God, vvhen thou inclineſt to vice & forſakeſt vertue.

At 9 Our moſt dolorous R. I. C. is moſt rudely deſpoyled, & bound all naked to a pillar, moſt cruelly whipped, all torne vvith ſtripes & bruiſed vvith blovves? Behold, ô my ſoule, how they handle the Virginall flesh of thy Sauiour. and hovv thou doſt flatter & pamper thine, vvhich hath ſo much offended.

At 10. Our moſt patient R. I. C. reueſted vvith purple: crovvned vvith thornes, hauing a reede for ſcepter, is shevvne to thee for a patterne of patience and all vertue, if thou vvilt be glorified by him O hovv much ought I to be ashamed to be ſo delicate a member vnder a head crovvned with thornes for me.

At 11. Our moſt conſtant R. I. C. cõdemned to death by *Pilate*, carrieth his ovvne Croſſe to the Mount Caluarie. Whoſoeuer vvill follovv him to Paradiſe; he muſt carry the Croſſe

(vvgich

(vvhich are the afflictions of this life) after him vvith patience.

At 12. Our moſt obedient R.I.C. is ſtretched out, nailed & eleuated vp on the Croſſe, betvveene tvvo theeues, for the ſaluation of the vvorld. Since our ſinnes haue beene ſo punished in the perſon of our Redeemer. Hovv ſhall they be punished in ſinners, if they doe not amend.

At 1. Our moſt mercifull R.I.C. did pray for thoſe that crucified him, and promiſed Paradiſe to the good thiefe. Let vs alſo pardon thoſe that offend againſt vs, if vve vvill that God ſhould pardon vs.

At 2. Our moſt deuout R I. C. did giue Saint *Iohn* to his Mother, for her Sonne, and his Mother to Saint *Iohn* For a Mother. O vvhat affection did Saint *Iohn* beare to the Mother of God: O that my ſoule might burne vvith the like deuotion to the B. Virgin.

At 3. Our moſt perfect R. I. C. did crie out *My God, my God, vvhy haſt thou forſaken me! I thirſt: All is conſummated*, & recommending his ſpirit

to

XUM

to God the Father he expired. Let the earth tremble, the dead arise, the Sunne be darkened, day become night; since the Creator & Sauiour of the vvorld is dead: but thou O my soule, awake from sinne.

At 4. Our most victorious R. I. C. being dead, his soule descended to Limbo, for to deliuer the elect; in the meane time his body transpierced vvith a lance, doth shead forth bloud and vvater. Enter O my soule, within the side of *Iesus Christ*, by a great confidence in his mercy. giue heart for heart. loue for loue, to him that hath done and giuen all for thee.

At 5. The Precious body of our R. I C. being taken dovvne from the Crosse, is put into the armes of the Virgin, his Mother, & aftervvard is most honourably buried. Receiue my soule, receiue him in thy memorie, & retaine this sacred Passion of *Iesus-Christ*, in all thy thoughts, vvords and vvorks liuing in such sort that thou mayst be vvorthy of the name of a Christian redeemed by the precious bloud

bloud of the Sonne of God.

The ſoule of Chriſt ſanctifie me, the body of Chriſt ſaue me, the precious bloud of *Ieſus Chriſt* inebriate me, the vvater of the ſide of *Ieſus Chriſt* vvash me, the Paſſion of *Ieſus Chriſt* cõfort me: O good *Ieſus* heare me: hide me in thy holy vvounds. ſuffer me not to be ſeparated from thee; defend me from the maligne enemie, call me at the houre of my death, and command me to come to thee, for to praiſe, bleſſe, & glorifie thee eternally, vvith thy Saints. *Amen.*

Another more briefe but deuided into Quarters.

AT *6. in the after noone*, He eats the Lambe. Declares his deſire of ſuffering. Washeth their feet. Exhorteth to humilitie.

At 7. He inſtitutes the Euchariſt, Giueth his body to the Apoſtles. Makes the Apoſtles Prieſts. Giues thanks to God the Father.

At 8. He vvent forth to Mount Oliuet. Foretelleth the flight of the Apoſtles.

postles. Declares *Peters* deniall taketh three of his Disciples to vvatch vvith him.

At 9. He is sold. He manifesteth his sadnesse. Falleth on his face in prayer. Prouoketh the Apostles to vvatch & pray.

At 10. He apprehendeth all the torments of the Passion. Svveateth bloud. Is comforted of Angels. Resignes himselfe to the vvill of his Father.

At 11. He is betrayed by *Iudas* vvith a kisse. He friendly admonisheth him. He cast the Souldiers dovvne backvvard. Lifts them vp and is taken by them.

At 12. He is bound vvith ropes, Healeth the eare of *Malchus*. Lead as a thiefe. Is left of his Apostles.

At 1. He is carried to the Tribunall of *Annas*. The people vvith the souldiers insult ouer him. Is asked of his doctrine & Disciples. Receiueth a blovv from the souldier.

At 2. He is sent bound from *Annas* to *Caiphas*. Is denied thrice of *Peter*. *Peter*, at the crovving of the cocke, remembred the vvords of Christ.

Christ. Christ beholds *Peter*, & he repenteth.

At 3. He is falsly accused. Answereth nothing Is adiured by *Caiphas*. Answereth that he is the Sonne of God.

At 4. *Caiphas* rends his garment. Accuseth Christ of Blasphemie. Asketh the sentẽce of the Iudges. He is iudged guilty of death.

At 5. He is spit vpon. Blindfolded. Buffeted. Demanded who strooke him.

At 6. They take counsell against him. He is brought bound. Demanded if he were the Sonne of God. Againe is iudged blasphemous.

At 7. He is lead bound to *Pilate*. Accused of false crimes. Questioned of *Pilate*. He answereth nothing to their criminations.

At 8. He is called malefactor. *Pilate* is vrged to iudgement. The people cry *Crucify him, Crucify him*. *Pilate* questioneth him of his Kingdome, & finds him Innocent.

At 9. He is sent to *Herode*. Is questioneth by *Herode*. He answereth nothing.

thing. Is deſpiſed of *Herode*. And clothed vvith a vvhite garment.

At 10. He is brought backe to *Pilate* to be iudged to death. A thiefe is preferred before him. He is cruelly vvhipped. Crovvned vvith thornes.

At 11. His head is ſtroken vvith a reede. His face is deſpitted. His garments are taken off. He is ſet forth to the People, *Ecce homo*.

At 12. He is adiudged to the death of the Croſſe. Carrieth his Croſſe. Aſcendeth Mount Caluarie. Is crucified betvveene tvvo theeues.

At 1. after Noone. He taſteth gall & vinegar. Prayeth for his tormentors. Suffereth contumelie of the bad theife: Promiſeth Paradiſe to the good thiefe.

At 2. Bloud flovveth out from his fiue vvounds. He commendeth his Mother to Saint *Iohn*. Heareth the Blaſphemies of the Prieſts. Suffereth thirſt.

At 3. He receiueth the ſponge, vvith vinegar Conſummats the vvorke of Redemption. Commendeth his ſpirit to the Father. Bovving

downe his head he gaue vp the ghost.

At 4. The earth trembleth. Rocks are rent. Monuments opened. The Centurion declares him iust.

At 4. His side is pierced. From thence comes bloud and vvater. He is taken from the Crosse. Giuen to his mother & buried.

The manner of saying the Crovvne of our B. Sauiour: and of the Crovvne of the glorious Virgin, as it is practised in the Order of the Frier Minors.

CHAP. 6.

The Crovvne of our B. Sauiour containing 33. Pater & Aues. in the honour of the 33. yeares that he lined on earth.

1. COnsider how it vvas decreed by the most holy Trinitie, that the Sonne of God should become man, for to saue mankind *Pater, & Aue.*

2. The Angell *Gabriel* is sent from

God, to the Virgin *Mary*, for to declare vnto her, that she vvas to be the Mother of God *Pater & Ave.*

3. The vvord eternall is Incarnate and become man at the same instant that the Virgin consented to be his Mother, *Pater & Ave.*

4 The Virgin being great, goeth presently to salute, & serue her cosen *Elizabeth*, great also vvith S. *Iohn. Pater & Ave.*

5. S. *Ioseph* is assured by an Angell of the integritie of the Virgin his Espouse: & she is commended to his care. *Pater & Ave.*

6. At the end of 9. months the Virgin being come to *Bethleem*, did bring forth the Sonne of God, about midnight, in a stable. *Pater & Ave.*

7. The Natiuitie of the Sõne of God, & deliuery of the Virgin, is declared to the shepheards, and solemnized by the singhing of Angels. *Pater and Ave.*

8. On the eighth day. The Child vvas circumcised, and named Is vs, because he vvas to saue his people. *Pater & Ave.*

9. The

9. The three Kings, conducted by a ſtarre, doe come from the Eaſt, to adore the great King of Kings, little Iesvs, vvith Gold, Incenſe, & Mirrhe. *Pater & Ave.*

10. The purification of the Mother, & the preſentation of the Child in the Temple to his Father, vvhere the Iuſt *Simeon* doth foretell the ſword of ſorrovv that vvas to pierce our Ladies ſoule. *Pater & Ave.*

11. S. *Ioſeph*, vvith the child, & the Mother, doth fly into *Ægypt*: vvhileſt the Innocents, are cruelly ſlaine by *Herode*. *Pater & Ave.*

12. After 7. yeares banishment they returne to *Galilee* & dvvell in *Nazareth*, *Pater & Ave.*

13. At tvvelue yeares old, Iesvs remaineth, vnvvitting to his parents, in the Temple, for thoſe things that belong to his Father. *Pater and Ave.*

14. Being found by his Parents he returneth vvith them to Nazareth, & is ſubiect & obedient to them in their houſe. *Pater & Ave.*

15. *Ieſus* profited and encreaſed in

vvisdome, age, & grace; before God & man *Pater & Ave.*

16. He practiseth the Carpenters trade vvith his nurser *Ioseph*: vvhence he vvas called the Carpenters Sonne. *Pater & Ave.*

17. At thirtie yeares he is baptised of S. *Iohn*: the Holy Ghost appeareth on him, and there vvas heard a voice from heauen: *This is my beloued Sonne heare him. Pater & Ave.*

18. He vvithdravveth himselfe to the desart, lead by the Holy Ghost, for to fast there, and to suffer tentations, of the Deuill: and aftervvard is comforted by Angels. *Pater and Ave.*

19. *S. Iohn Baptist* doth shevv him, calling him the Lambe of God, he assembleth his Apostles to denounce his Gospell. *Pater & Ave.*

20. He changeth seauen Pitchers of vvater into vvine, at the vvedding of *Cana Galilee. Pater and Ave.*

21. He driueth out of the Temple the Sellers and bankers: for saith he *The house of God, is the house of prayer. Pater & Ave.*

22.

22. Going vp ad dovvne to preach, being vvearied on the vvay he demãdeth drinke of the *Samaritane*, & in discourſing vvith her conuerteth her. *Pater & Aue.*

23. Preaching novv in *Indea*, now in Gallily, he goeth barefoot by the townes & villages, liuing on Almes. *Pater & Aue.*

24. Crying: *Doe penance*, he is not heard yea his fellovv Citizens of *Nazareth* vvould kill him, & thence-forvvard he preached to the Gentils as vvell as to the Ievves. *Pater & Aue.*

25. There vvere brought to him ſicke men and poſſeſſed vvith the euill ſpirit: and he healed all, & the people flocke vnto him. *Pater and Aue.*

26. He ſent his Apoſtles to preach the Goſpell, as he had shevvne them by his example of Humilitie & Charitie. *Pater & Aue.*

27. S. *Peter* making profeſſion of the faith, that *Ieſus* vvas Chriſt the Sonne of the liuing God; is inſtituted his Vicar on earth, and head of his Church. *Pater & Aue.*

28. Iesvs is transfigured on Mount *Thabor*. His face did shine as the sunne, & his garment as snovv. *Pater*, & *Ave*.

29. He lodged oftentimes vvith *Martha and Magdalene and Lazarus*, vvhom he raised from death, *Pater* & *Ave*.

30. He vveepeth on the Citie of *Hierusalem*, foretelling its ruine: he is received vvith great applause of the people, crying Osanna. *Pater* & *Ave*.

31. The Scribes & Pharisies seeke him to death. *Iudas* sels him for thirtie pence; *Iesus* did knovv all that vvas done. *Pater* & *Ave*.

32. *Iesus* made his last Supper, giuing his Flesh and Bloud, vnder the formes of Bread and Wine, for a Sacrifice and Sacrament. *Pater and Ave*.

33. He prayeth in the Garden, yeeldeth himselfe to his enemies: is beaten, buffeted, vvhipped, crovvned, crucified, and pardoning all, dyeth. *Pater* & *Ave*.

The earth trembleth; the stones rend

rend in Peeces; the graues open, the liuing confesse that he vvas the Sonne of God, vvho arose the third day, ascended vnto heauen, & sent the Holy Ghost. *Crede.*

A short discourse inciting vs to say the Beades of 7. Decads, called the Crovvne of our Lady in honour of the 7. Ioyes of the B. Virgin Mary.

IT is recounted in the Chronicles of the Seraphicall Father S. *Francis* that *Saint Iohn Capistran* (an author vvorthy of credit) did very often tell of a certaine Religious man, vvho vvas very deuout vnto our B Lady; & vvas accustomed, (before his entring into Religion) to make a Crovvne of Flovvers, & to put it vpon the head of the Image of the Virgin *Marie*, but after he entred into Religion, finding that he could not exercise this his accustomed deuotion (because he durst not gather the flovvers of the Cõuent, vvhen he vvould) he resolued to returne to the vvorld againe. And as he

vvas in this anguish and anxietie of minde in his prayer, our B Lady appeared vnto him, saying; My Sonne, be not so sad, & thinke not of going to the vvorld any more, for I vvill teach thee hovv thou mayst satisfie thy deuotion, and make me another kinde of Crovvne, farre better than that of Fovvers, the which thou mayst offer vnto me, vvhen thou pleasest. I vvill then, that euery day thou present me a Crovvne of Salutations, after this manner follovving.

First, thou shalt say a *Pater noster*, in memorie of the great ioy, I receiued, vvhen I conceiued *Iesus Christ*, my Childe, & Saviour; giuing thanks to God the Father for the fauour he bestovved vpon me, in making me Mother of his onely Sonne; & for the benefit procured vnto Mankinde by his Incarnation. And after the *Pater noster*, thou shalt say ten *Aue Maria's*.

2. Thou shalt say as many in remembrance of the ioy I receiued, vvhen I visited Saint *Elizabeth*, and the Incarnation of the diuine Word

vvas

vvas reuealed vnto me.

3. Thou shalt say the same prayers, in memorie of my sacred Deliuerie, vvhen I brought forth the Saviour of the vvorld, vvithout any paine or dolour.

4. Thou shalt say as many in remembrance of the ioy I conceiued when the three Kings adored my little Sonne *Iesus*.

5. Saying the same prayers, thou shal call to minde the ioy I had, vvhē I found B. *Iesus* in the Temple after I had sought him 3. dayes,

6. Thou shalt say the aforesaid prayers in memorie of the ioy I receiued vvhen my B. Sonne *Iesus*, visited, and saluted me, after his glorious Resurrection.

7. And lastly, thou shalt say the same prayers, of one *Pater noster* and ten *Aue Maria's*, in memorie of the great glorie exhibited me, at my Assumption into heauen.

Which deuotion, if thou shalt say euery day constantly, knovv, that it shall be more gratefull to me, & more meritorious to thee, than if it vvere of

the moſt pleaſant flovvers the vvorld could afford. This ſaid, the Queene of Heauen diſappeared, leauing the Nouice full of ioy & conſolation, vvho neuer failed daily to offer this Crowne of Deuotion to the glorious Virgin. Vpon a time, being in prayer in his Cell and vvith great feruour offering vp his deuotions to the B. Virgin, the Maſter of the Nouices paſſing by, (by chance) ſavv him in feruent prayer, and a moſt beautifull Angell ſtanding before him, vvith a golden thread in his hand, ſtringing of moſt beautifull & odoriferous roſes vpon the ſaid thread of gold; among vvhich there vvas one glittering & ſhining Lillie moſt pleaſant to behold, and hauing filled the thread, the Angell tyed both ends together, in manner of a Garland, and put it vpon the head of the Nouice, & then diſappeared. His Maſter hauing vvith aſtonishment beheld ſo glorious a viſion commanded the Nouice, vpon obedience to tell him vvhat he meditated vpon, during the time of the viſion, vvho told him, that he vvas ſaying the Crovvne of the Queene

Queene of Angels; & related moreouer vvhat had passed betvveene our B. lady & him: Which his Master (vvith admiratió) hauing heard, willed him neuer to leaue off that sublime, deuotion; assuring him, that the glorious Virgin vvould not faile to prepare him a Crovvne of immortal glorie, in the vvorld to come. Afterwvard the said Nouice made his profession, & by this deuotion obtained many graces of the Mother of God: among vvhich, one vvas, that going once through a vvood, he & his companió were taken by a companie of theeues, who beganne rudely to question them vvhat vvoman shee vvas that they had in their companie; vvho answvered, that they had none. But the Theeues, not content vvith this answver, begáne outragiously to threaten them, that if they vvould not tell vvho shee vvas, they should repent their silence: But the good Religious cõstantly affirmed that they knevv not of any vvoman, neither had they any in their companie: Whereupon, the Theeues beganne to prepare themselues to beat

and

& torment them: But the good Religious fell incontinently to inuocate the aide & assistance of the B. Virgin *Marie*, vvho suddenly appeared vnto them in the aire, enuironed vvith a great multitude of Angels, and vvith a loud & terrible voice, so sharpely reprehended the Theeues, for wrõging her deuout seruants, that they fell as dead to the ground. But recouering their senses, they fell at the feet of the Religious, & demanded their pardon. Then this deuout seruant of the glorious Virgin, told them, that vvhẽ they set vpon them, he vvas saying the Crovvne of our Lady: Where vpon they coniectured that the vvoman vvhich the Theeues savv in their companie, vvas the Mother of God, vvho also defended them from their cruell tyrannie. Those miscreants being sorrovvfull for their fault, did not onely leaue their vvicked liues, but the world also, & became Religious of the same Order of S. *Francis*. The report of this miracle being diuulged, all the Brethren of the Obseruance beganne to vse this manner of prayer; and in their Ser-

Sermõs earnestly exhorted the people to the practise thereof; in so much, that this holy Crovvne of our Lady, vvas in a short time published & practised throughout all Italie, yea, ouer all Christendome. And since, the deuotion thereof hath beene augmented among the Faithfull, by many Indulgences granted by diuers Popes, there vnto. And those Religious, vvho vvere the beginners hereof, departed this life, not long after, vvith great opinion of Sanctitie. This miracle happened the yeare. 1418.

Epiphanius in lib. de vita & obitu Deiparæ, saith that our Lady liued 72. yeare, *Emanuel, Rodriquez, & Suarez*, vvith many others are of that opinion.

LI-

Litanies of the Passion of our Saviour.

O all yee that passe by the vvay, stay a vvhile, and see, if there be any dolour like to that of mine: They pierced my hands and feet, displaced and numbred all my bones; from the sole of my feet, to the Crovvne of my head there is no health in me. Chap. 1. Hier. & Isa. & Psalm. 21.

LOrd, *haue mercie vpon vs.*
Christ, *haue mercie vpon vs.*
Lord, *haue mercie vpon vs.*
Christ Iesu, *heare vs.*
God the Father, vvhich art in heauen, *haue mercie vpon vs.*

O Iesus Christ, Sonne of the Father, Redeemer of the vvorld, & our gracious God, *haue mercie vpon vs.*

O.

O holy Ghoſt, vvhich art our God,
haue mercie vpon vs.

O holy Trinitie, one onely God,
haue mercie vpon vs.

Ieſu, vvho diddeſt vvash the feet of thy Apoſtles.
Ieſu, vvho vvaſt ſold for thirtie pence,
Ieſu, vvho haſt giuen thy precious body & bloud vntovs.
Ieſu, vvho prayedſt three times in the Garden,
Ieſu, vvho diddeſt ſvveate vvater & bloud,
Ieſu, vvho vvaſt kiſt by Iudas,
Ieſu, vvho vvaſt taken & bound by the vvicked Iewes,
Ieſu, vvho vvaſt preſented to Annas & Caiphas,
Ieſu, vvho vvaſt buffeted by a vile ſeruant,
Ieſu, vvo vvaſt falſely accuſed,
Ieſu, who waſt three times denyed of thy ſeruant Peter,
Ieſu, vvho vvaſt deliuered vp to Pilate,
Ieſu, vvho vvaſt examined by the Iudge,

haue mercie vpon vs.

Ieſu,

Ieſu, vvho vvaſt found moſt innoceut,
Ieſu. vvho vvaſt led to *Herode*,
Ieſu, vvho vvaſt deſpiſed of *Herode* & his companie,
Ieſu, vvho vvaſt cloathed, like a foole, in a vvhite garment,
Ieſu, vvho vvaſt leſſe eſteemed than the murtherer *Barrabas*.
Ieſu, vvho vvaſt bound naked to the pillar,
Ieſu, vvho vvaſt cruelly whipt vvith rods & ſcourges
Ieſu. vvho vvaſt all ouer goared vvith vvounds,
Ieſu, vvhoſe precious bloud vvas ſpilt vpon the ground
Ieſu, vvhoſe ſacred face vvas couered vvith ſpittings,
Ieſu, vvho vvaſt cloathed vvith purple, and mocked by the Ievves.
Ieſu, vvho vvaſt Crovvned vvith thornes,
Ieſu, vvho carriedſt a Reed inſtead of a Scepter,
Ieſu, vvhoſe ſacred eyes vvere blindfolded,

haue mercie vpon vs.

Ieſus

Ieſu, vvhoſe face vvas ſtroken.
Ieſu, vvho vvaſt by *Pilate* shewne to the people,
Ieſu, againſt vvhom they cryed out, *Crucifie him, Crucifie him,*
Ieſu, vvho, for vs, vvas cõdemned to death,
Ieſu, vvho vvaſt falſely iudged,
Ieſu, vvho vvaſt deliuered vnto the hands of the common people,
Ieſu, vvho vvaſt loaden vvith the heauie Croſſe,
Ieſu, who with the weight ther-of vvaſt preſt euen to the ground,
Ieſu, vvho vvaſt ſtripped vpon Mount Caluarie.
Ieſu, vvho vvaſt ſtrecht out vvith cords vpon the Croſſe,
Ieſu, vvho vvaſt nailed to the Croſſe,
Ieſu, who waſt lifted vp together vvith the Croſſe,
Ieſu, vvho vvaſt accompanied vvith tvvo theeues vpon the Croſſe,
Ieſu, vvho vvaſt blaſphemed by

} haue mercie vpon vs.

Ieſu,

those that passed by,
Iesu, who prayedst for thine enemies,
Iesu, who gauest heauen vnto the Thiefe,
Iesu, who gauest thy B. Mother into the custodie of *S. Iohn*,
Iesu, who wast forsaken of thy Father,
Iesu, who diddest drinke vinegar & gall,
Iesu, who saidst, *All is consummated*,
Iesu, who dying, bowedst downe thy holy head,
Iesu, whose sacred side was pierced with a Lance,
Iesu, who didest shed water and bloud, from thy bleeding wound,
Iesu, who wast taken from the Crosse,
Iesu, who diddest ly dead in the lappe of thy Mother,
Iesu, who wast wrapped in a winding sheete,
Iesu, who wast laid in the Sepulcher,

} haue mercie vpon vs.

Iesu,

Iesu, vvho by thy death hast saued the vvorld, *haue mercie vpon vs.*
Iesu, who by thy precious bloud hast redeemed vs, *haue mercie vpon vs.*
Iesu, be propicious vnto vs,
Iesu pardon vs,
From all euill, both corporall and spirituall, *svveet Iesu deliuer vs.*
From thy anger & vvrath,
From sudden death,
From Plague, Warre, and Famine,
From all errours & Heresies,
From the sleights & temptations of the Deuill,
From euill vvill,
From all impatience,
From all excesse & riot,
From eternall death,
By thy prayers & agony,
By thy bloudy svveat,
By thy captiuitie,
By thy bands & cords
By thy buffets, spittings, and mockings,
By thy vvhipps & scourges,
By thy Crovvne of thornes.
By thy holy Crosse,

Sweet Iesu deliuer vs.

By

By the nailes & hammers, *Sweet Iesu deliuer vs.*

By the ſpunge & ſpeare, *Sweet Iesu deliuer vs.*

By thy fiue wounds, *Sweet Iesu deliuer vs.*

By thy precious bloud, *Sweet Iesu deliuer vs.*

At the houre of death, *Sweet Iesu deliuer vs.*

We ſinners, *Do beſeech thee to heare vs.*

That thou vouhſafe to bring vs to true penance,
That thou pardon vs.
That thou vvilt be pleaſed to cleãſe our ſoules vvith thy precious bloud,
That thou vvilt be pleaſed to defend and exalt thy holy Church,
That thou vvilt vouchſafe to preſerue our holy Father the Pope, & all the Prelats of the holy Church,
That thou vvilt be pleaſed to maintaine the Emperour, the Catholick Kings, & Chriſtian Prin-

We beſeech thee to heare vs.

Princes, in the zeale of the holy Catholicke, Apostolicke, & Roman faith

That thou wilt vouchsafe to preserue thy people redeemed vvith thy precious bloud, from the infection of Heresie.

That thou vvilt be pleased to protect thy Church from the furie of Turcks, & tyrannie of Heretickes;

That thou wilt vouchsafe to giue victorie to the Catholicke Armie.

That thou vvilt be pleased to cõfirme thy Christian people in peace, & vnion, vnder the obedience of their temporall and spirituall Superiours,

That thou vvilt vouchsafe to conserue the fruits of the earth,

That thou vvilt be pleased to deliuer the soules of our parents, & friends, out of Purgatorie,

That thou vvilt vouchsafe not to permit thy precious bloud to

} vve beseech thee to heare vs.

be

be shed in vaine, *vve beseech thee to heare vs.*

That thou vvilt be pleased to giue vnto vs all that vvhich is most fitting for vs, both for soule and body. *vve beseech thee to heare vs.*

O svveet Iesu, *heare vs.*

Iesu, Lambe of God, vvho takest avvay the sinnes of the vvorld, *Pardon vs.*

Iesu, *heare vs.*

Vers. We adore and blesse thee, O Iesu.

Resp. Who hast tedeemed the vvorld, by thy holy Crosse.

A Prayer.

O Lord God, vve humbly beseech thee to cast thine eie vpon this thy familie, for vvhich our Lord *Iesus Christ* hath not feared to be deliuered into the hands of the vvicked, and to suffer the torment of the Crosse.

O most mercifull Father, vve giue thee thanks, for that thou hast not spared thy onely begotten, and vvell-beloued

loued Sonne, our Sauiour *Iesus Christ*; but hast deliuered him vp to a shamefull death, for our offences; to the end that thereby vve might be freed from eternall death. Grant, O good God, that vve may acknowledge this benefit as vve ought; & that by Faith, Hope & Charitie vve may be made participant thereof. Through *Iesus Christ* thy Sonne. *Amen.*

O most bountifull Sauiour *Iesus Christ* vvho vvith so precious a Iewell, hast so superabundantly satisfied for our sinnes; vve beseech thee, by vertue of thy holy death and Passion, that thou vvilt defend vs from the snares of the Deuill, & allurements of sinne. O thou vvho dyedst for mankinde, and liuest & raignest vvith God the Father, in vnitie of the holy Ghost for euer. *Amen.*

O blessed *Iesus*, who, for the redemption of the vvorld, vvouldest, patiently suffer iniuries, contempts, cõtumelies, paines, dolours, afflictions, losse of thy precious bloud, & a cruell death; We beseech thee, by vertue of all these thy sufferings which thou hast vvillingly endured for our sinnes, that thou

vvilt

vvilt deliuer vs from all the perils of this vvorld, and paines of the vvorld to come. *Amen.*

Iaculatorie Prayers of the Passion to be said at euery houre.

1. MY good *Iesus*, in acknowledgement of vvhat thou hast done, and suffered for me in this houre, I offer vnto thee my heart & my soule. Be thou blessed of all Creatures.

2. O blessed Saui ur, giue me the Grace not to offed thee in this houre. And I am sorry for hauing displeased thee hitherto.

3. Grant me grace, good *Iesu*, to endure in this houre, some thing for thy sake.

4. I offer vnto thee, O my Sauiour all that I shall doe at this houre, in the vnion of thy holy Passion.

5. *Iesu* Sauiour of the vvorld, be mercifull vnto me at the houre of my death.

The little Office of the holy Father S. Francis composed by the Seraphicall Doctor S. Bonauenture.

At Mattins.

LOrd thou vvilt open my lips, and my mouth shall shevv forth thy praise.

Intend vnto my helpe, O God.

Lord make haste to helpe mee.

Glory be to the Father and to the Sonne, and to the Holy Ghost Euen as it vvas in the beginning, and novv, and euer: & vvorld vvithout end. *Amen.*

Alleluya. Or Praise be to thee O Lord King of eternall glory.

The Innitatory.

Come let vs adore *Iesus Christ* that suffered death; And *Francis* suffering vvith him, deuoutly let vs praise. *And it is againe repeated.*

The Pſalme.

COme let vs reioyce vuto our Lord. Let vs make iubilation to God our Sauiour; Let vs preuent his face, in confeſſion, and in Pſalmes let vs make iubilation to him.

Come let vs adore *Ieſus Chriſt* that ſuffered death. And *Francis* ſuffering vvith him deuoutly let vs praiſe.

Becauſe our Lord is a great God, & a great King aboue all Gods; becauſe our Lord vvill not repell his people for in his hand are all the ends of the earth, and he beholdeth the heights of the mountaines.

And *Francis* ſuffering vvith him deuoutly let vs praiſe.

Becauſe the Sea is his, and he made it, & his hands founded the dry land: come let vs adore and fall dovvne before God, let vs vveepe before our Lord that made vs, for he is the Lord our God, but vve his people and the sheepe of his paſture.]

Come let vs adore *Ieſus Chriſt*. that ſuffered

ſuffered death. And *Francis* ſuffering vvith him deuoutly let vs praiſe.

To day if yee ſhall heare his voice, harden not your hearts, as in the exacerbation. according to the day of the tentation in the deſart, vvhere your Fathers tempted me, proued, & ſavv my vvorks.

And *Francis* ſuffering vvith him deuoutly let vs praiſe.

Forty yeares vvas I nigh vnto this generation: and ſaid, theſe allvvaies erre in heart; but they haue not knovvne my vvayes, to vvhom I ſvvare in my vvrath, if they ſhal enter into my reſt.

Come let vs adore *Ieſus Chriſt* that ſuffered death. And *Francis* ſuffering vvith him, deuoutly let vs praiſe.

Glory be to the Father, and to the Sonne, and to the holy Ghoſt.

Euen as it vvas in the beginning & novv, & euer; and vvorld without end. *Amen.*

The Hymne.

O Ieſu Babe delicious
Louer moſt ſweet, and amorous,
VVho in a manger borne, vvith milke
Replenisheds the drooping earth.
After thee cryes Francis milde
Repeating ſtill, the Bethleem childe,
The Sonne of Mary O his name
Exceeds in ſweetneſſe th'ony ſtreame.
Like as in an vncouth ſtable
In this fleſhes priſon fable
A childe vnto the Virgin's borne
Shee a lilly among the thorne.
Lord may thy glory ſtill endure
VVho borne vvaſt of a Virgin pure,
TheFather, and the Spirit of loue
VVhich endleſſe vvorlds may not remoue.

Amen.

Antiph. As the morning ſtarre.

Pſalme.

THe mercies of our Lord I vvill ſing for euer.

In generation and generation I vvill shevv forth thy truth, in my mouth.

Becauſe thou ſaidſt, mercy ſhall be

be built vp for euer in the heauens thy truth shall be prepared in them.

I haue ordained a Testament with mine elect. I haue sworne to Dauid my seruant: for euer I will prepare thy seed.

And I will build thy seat vnto generation and generation.

The heauens shall confesse thy marvellous works O Lord, yea and thy truth in the Church of Saints.

For who in the clouds shall be equall to our Lord: and be like to God among the sonnes of God.

Glory be to the Father, and to the Sonne &c.

Antiph. As the morning starre doth shine enlightened with light diuine: world, and flesh, and serpent are subdued by this conquerour.

Vers. That child shall be great before our Lord.

Resp. For his hand is with him.

Our Father &c.

Absolution.

BY the prayers and merits of Saint *Francis*, and all the Saints. our

Lord bring vs to the Kingdome of heauen.

1. *Lesson Gal. 5.*

AND they that bee Christs, haue crucified their flesh vvith the vices and concupiscences. If vve liue in the Spirit, in the Spirit let vs walke, let vs not bee made desirous of vaine glory, prouoking one another enuying one an other.

Vers. But thou Lord haue mercy on vs. *Resp.* Thankes be to God. *Resp.* O most holy *Francis*, O most svvet Father, most faithfull guide of our vvarfare. Pray for vs to the Sonne of the Virgin *Mary*. *Vers.* That by thee vve may obtaine perfect charity. Pray for vs to the Sonne of the Virgin *Mary*.

2. *Lesson Gal. 6.*

GOd forbid that I should glory, saving in the Crosse of our Lord *Iesus Christ*, by vvhom the vvorld is crucified to me, and I vnto the vvorld. From hence forth let no man bee troublesome to mee, for I beare the marks

marks of our Lord *Iesus* in my body. *Vers.* But thou Lord haue mercy vs. *Resp.* Thanks be to God. *Resp.* O most perfect louer of chastity, most singular zelator of Euangelicall pouerty, & exact obseruer of Angelicall obedience. Pray for vs to the Sonne of the eternall Father. *Vers.* That vve may come, by thy imitation, to the supernall ioyes. Pray for vs to the Sonne of the eternall Father.

3. Lesson Apoc. 7.

ANnd I savv another Angell ascending from the rising of the Sũne: hauing the signe of the liuing God, & he cryed vvith a loud voyce, to the foure Angels, to vvhom it vvas giuen to hurt the earth, and the Sea, saying hurt not the earth, and the Sea, nor the trees, till vvee haue signed the seruants of our God in their foreheads. *Vers.* But thou, O Lord, haue mercie on vs. *Resp.* Thanks be to God.

Resp. O Martyr in desire, vvho by lamenting the Passion of Christ, didst merit to beare the marks of thy Re-

deemer. *Vers.* Great is thy glory O truly Seraphicall, vvho didst merit to beare the marks of thy Redeemer. Glory be to the Father, and to the Sonne, and to the Holy Ghost, vvho didst merit to beare the marks of thy Redeemer.

Canticle.

DAy by day vve blesse thee.
And vvee praise thy name for euer: & for euer & euer.

Vouchsafe O Lord this day: to keepe vs vvithout sinne.

Haue mercie on vs, O Lord, haue mercy on vs.

Let thy mercy, Lord, bee vvrought on vs: according as vvee haue hoped in thee.

In thee O Lord haue I hoped: Let mee not bee confounded for euer.

At Lauds.

INcline vnto mine ayde, O God.
Resp. O Lord make hast to helpe mee.

Glory

Glory bee to the Father, and to the Sonne, and to the Holy Ghoſt.

Euen as it vvas in the beginning, and novv and euer, and vvorld vvithout end. *Amen.*

Antiph. Ieſus to teſtifie.

Pſalme

O God my God: to thee I vvateh from the morning light.

My ſoule hath thirſted to thee: my fleſh to thee very many vvayes.

In a deſart land, and inacceſſible & vvithout vvater: ſo in the holy, haue I appeared to thee that I might ſee thy ſtrength, and thy glory. Becauſe thy mercy is better than liues: my lips ſhall praiſe thee.

So vvill I bleſſe thee in my life: and in thy name I vvill lift vp my hands.

Glorie be to the Father, &c.

Euen as it vvas in the beginning. &c.

Antiph. Ieſus to teſtifie his loue, to thee, in recompenſe of thine: By Seraph ſent fiue loue tokens, therevvith thy body for to ſigne.

Capitulum.

AS the Terebinth I haue extended my branches, & as the vine haue fructified flowers of odour and honestly.

Resp. Thanks bee to God.

The Hymne.

THe starrs dart forth their golden rayes
And Lucifer his light displayes
Away with foggs of darkned ayre
Black worldly ioyes all disappeare.
The ioyes of lust is past
Let Satan his departure hast,
Behold the Truth, which splendour brings,
The Seraph doth imprint
Christs stigmats on the Saint
All Glory to the King of Kings.

Vers. I am signed with the signe of the liuing God.

Resp. In the house of them which oued me.

Let vs pray.

ALmighty, euerlasting Gōd, who visiting the world, by the glorious

rious Natiuity of thy onely begotten Sonne didst remedy man kind, and erring againe from the vvay of truth didst vouchsafe to recall in to the light of Iustice by thy glorious confessour *Francis*, grant, vve beseech thee, that vve vvho fall back through our iniquity, by the goodnes of thy grace may be restored. Through the same our Lord *Iesus Christ* thy Son, vvho liueth and raigneth God vvith thee, in the vnity of the holy Ghost, vvorld vvithout end *Resp.* Amen.

Vers. O Lord heare my prayer.

Resp. And let my cry come vnto thee.

Vers. Bleſſe vve our Lord.

Resp. Thanks bee to God.

Vers. Let the ſoules of the faithfull, by the mercy of God, reſt in peace.

Resp. Amen.

At Prime.

Of S. Francis his conuerſion & vocation for the ſaluation of the vvorld.

INcline vnto mine ayde, O God, O Lord make haſte to helpe me.

Glory

Glory be to the Father, & to the Sóne, & to the Holy Ghoſt.

Euen as it vvas in the beginning, and novv, and euer, and vvorld vvithout end. *Amen.*

The Hymne.

VP from the Eaſterne Sonne doth fly
Another Angell, from on high,
Hee liſteth vp his voice: full bright
And ſhining vvith a vvondrous light.
Francis of mankind the mirrour
Inlightning the vvorld from errour
VVith a ſtrange but glorious ſigne
And grace Seraphicall doth ſhine.
Saluation and victory,
Honour, praiſe, and glory bee
To Father Sonne and Paraclete
And to our generall ſo great.

Amen.

Antiph. Tvvo bleſſed ſtars.

Pſalme.

I Will bleſſe our Lord at all times: his praiſe alvvayes in my mouth.

In our Lord my ſoule ſhall be praiſed: let the mild heare and reioyce.

Magnifie yee our Lord vvith mee: & let

let vs exalt his name for euer.

I haue ſought out our Lord, and he hath heard mee: & from all my tribulations he hath deliuered me.

Come yee to him and be illuminated: and your faces ſhall not be confounded.

This poore man hath cryed and our Lord hath heard him: and from all his tribulations he hath ſaued him.

Glory be to &c.

Antiph Tvvo bleſſed ſtarres vnited shine vvith light diuine: Betvveene them, melting fire imprints, the ſacred dints.

Capitulum.

BLeſſed is the man vvhich readeth and heareth the vvords of this prophecy, and obſerueth thoſe things vvhich are vvritten therein, for the time is neare.

Reſp. Thanks be to God.

Verſ Light is riſen to the iuſt

Reſp. Gladneſſe to the vpright in heart

Verſ Lord heare my prayer.

Reſp. And let my cry come vnto thee.

Let

Let vs pray.

O God vvho by thy bleſſed Confeſſor *Francis*, diſpoſing to repaire thy ruined Church, vvouldſt plant a Religion Seraphicall; grant that vve going to thee by his example, may merit to ſerue thee vvith free minde. Through our Lord IESVS thy Sonne, vvho liueth and raigneth God vvith thee in the vnity of the holy Ghoſt vvorld vvithout end. *Amen.*

Verſ. Lord heare my prayer.

Reſp. And let my cry come vnto thee.

Verſ. Bleſſe vve our Lord.

Reſp. Thanks be to God.

Verſ. Let the ſoules of the faithfull, by the mercy of God, reſt in peace.

Reſp. Amen.

At Tierce.

Of the inſtitution of the Order, and Rule of S. Francis.

INcline vnto mine ayde O God, O Lord make haſte to helpe me.

Glory

Glory be to the &c.

The Hymne.

O Citizen of heauens Court
Supernall Father, ayde, support,
Thy suppliants, faint, ſicke and lame
Vnto the praiſe of Ieſus Name.
Veſſells vvel filled, vvith the ſent
Of fragant vertues redolent,
Lilly perfuming all abroad
In following the Sonne of God.
VVith a Father ſo glorious
A leader ſo victorious
A pillar of ſuch light, vvith cheere
The holy Croſſe now vvet vs beare.
Amen.

Antiph. Three Orders.

Pſalme.

THe heauens shevv forth the glory of God; and the firmament declareth the vvorks of his hands.

Day vnto day vttereth vvord: and night vnto night shevveth knovvledge.

There are no languages nor ſpeeches: vvhoſe voices are not heard.

Their ſound hath gone forth into all the earth; and vnto the ends of the

the round vvorld the vvords of them. Glory be to the &c.

Antiph. Three Orders he ordaines : The firſt , he Friers Names : The middlemoſt ſhall be, Ladyes of pouerty: Then followv in the next, Penitents of both ſex.

Capitulum.

AND vvhoſoeuer ſhall followv this rule peace be on them, and mercy, & vpon the Iſrael of God.

Reſp. Thanks be to God.

Verſ. The iuſt ſhall flouriſh as the Palme,

Reſp. As the Cedar of Libanne he ſhall be multiplied.

Verſ. O Lord heare my prayer.

Reſp. And let my cry come vnto thee

Let vs pray.

O God , vvho vouchſafedſt to deliuer thy people by thy ſeruant Moſes , out of the hand of Pharaon and ſlauery of Ægypt, grant vs thy ſeruants , that vvho vve acknovvledge

to be the captaine of our vvarfare here one earth, vve may merit to follovv him vnto eternall glory. Through our Lord *Iesus Christ* thy Sonne, vvho with thee liueth, and raigneth, God, vvorld vvithout end. *Amen.*

Vers. O Lord heare my prayer.
Resp. And let my cry come vnto thee.
Vers. Blesse vve our Lord,
Resp. Thanks be to God.

Let the soules of the faithfull, by the mercy of God, rest in peace. *Amen.*

At Sext.

Of saint Francis his study of prayer, and spirit of prophecy

INcline vnto mine ayde, O God,
O Lord make haste to helpe me,
Glory be to the, &c.

The Hymne.

O God O highest Trinity
O Iesus his pure Charity,
Francis his contemplation
Be all our meditation.

By

By the feruors Seraphicall
Succour vs in our paines and thrall,
Some comfort mixed with our griefe
Afford vs oportune reliefe.
Let teares here in this world of woe
From our soul's eye in riuers flowe
Christs death and bitter passion
Let here be our compassion.

Amen.

Antiph. He loues much.

Psalme.

EVen as the Hart desireth after the fountaines of waters: so doth my soule desire after thee, O God.

My soule hath thirsted after God the strong, liuing: when shall I come & appeare before the face of God.

My teares haue beene breads vnto me day and night: whiles it is said to me dayly. Where is thy God.

These things haue I remembred, & haue powred out my soule in me: because I shall passe into the place of a maruellous tabernacle: euen to the house of God.

In the voice of exultation & confession: the sound of our feasting.

Why

Why art thou ſo trovvfull, my ſoule, & vvhy doſt thou trouble me.

Hope in God, becauſe yet I vvill cõfeſſe to him: the ſaluation of my countenance, & my God.

Glory be to the Father, and to the Sonne, & to the Holy Ghoſt.

Euen as it vvas in the beginning, & novv, and euer, and vvorld vvithout end. *Amen.*

Antiph. He loues much, vvhom Seraphicall loue inflames: on vvhom reſteth the double ſpirit of prophecy.

Capitulum.

OVt of his vvhole heart he praiſed God, and loued him that made him, & his prayer is heard.

Reſp. Thanks bee to God.

Verſ. Be faithfull vnto death.

Reſp. And I vvill giue to thee the crovvne of life.

Verſ. Lord heare my prayer.

Reſp. And let my cry come vnto thee.

Let vs pray.

VVE beſeech thee, O Lord Ieſus Chriſt, let the pious, humble and deuout ſupplication of our moſt bleſſed Father be vvith vs, in vvhoſe flesh by a maruellous priuiledge, thou didſt renevv the holy ſtigmats of thy paſſion, and grant that vve may feele the benefits of thy paſſion tovvards vs. Who vvith the Father, & the holy Ghoſt liueſt, world vvithout end. *Amen.*

Verſ. O Lord heare my prayer.

Reſp. And let my cry come vnto thee.

Verſ. Bleſſe vve our Lord.

Reſp. Thanks be to God.

Let the ſoules of the faithfull, by the mercy of God, reſt in peace. *Amen.*

LIBRARY OF THE UNION THEOLOGICAL SEMINARY, NEW YORK

At

At None.

Of the obedience of the creatures to S. Francis.

INcline vnto mine ayde, O God;
O Lord make haste to help me.
Glory be to the Father, &c.

The Hymne.

VNto the saint Seraphicall
Seauen times daily praise yeeld;
Domesticke of the heauenly hall
And generall of the holy field.
Before him beasts doe loose their flight
And beasts, the fiercest of their nature,
And whilst he doth himselfe behight
Wholly to Christ, he rules the creature.
Glory be to th' eternall King
Who ouer all vnto power doth raigne
Heauen and euery heauenly thing
By Francis prayers may vve obtaine.
Amen.

Antiph. What delight soeuer.

Psalme

Pſalme.

VVHat is man that thou art mindfull of him : or the Sonne of man that thou viſiteſt him? Thou haſt diminiſhed him a little leſſe than Angels : vvith glory and honour thou haſt crovvned him : and haſt appointed him ouer the vvorks of thy hands.

Thou haſt ſubiected all things vnder his feete all sheepe and oxen: Moreouer alſo beaſts of the field. The birds of the ayre, and fiſhes of the ſea : that vvalke the paths of the ſea.

O Lord, our Lord, hovv maruellous is thy name in the vvhole earth.

Glory be to the Father, and to the Sonne, & to the Holy Ghoſt.

Euen as it vvas in the beginning, & novv, and euer, and vvorld vvithout end. *Amen.*

Antiph. Whatſoeuer delight he finds in the creatures, he returnes vnto the praiſe of the Maker.

Ca-

Capitulum.

OVr Lord put the feare of him vpō all flesh, and he ruled ouer the beasts of the earth, and the fovvles of heauen.

Resp. Thanks be to God.

Vers. Thou hast crovvned him, O Lord, vvith glory and honour.

Resp. And hast appointed him ouer the vvorks of thy hands.

Vers. O Lord heare my prayer.

Resp. And let my cry come vnto thee.

Let vs pray.

O Lord vve beseech thee, illustrate thy Church vvhich thou vvouldst enlighten by the merits and doctrine of Saint *Francis*, that it may attaine vnto gifts eternall. By our Lord *Iesus Christ* thy Sōne. Who with thee liueth, & raigneth God vvorld vvithout end. *Amen.*

Vers. O Lord heare my prayer:

Resp. And let my cry come vnto thee.

Vers. Blesse vve our Lord.

Resp.

Resp. Thanks be to God.
Let the soules of the faithfull, by the mercy of God, rest in peace. Amen.

At Vespers.

Of the impression of the holy Stigmats of Saint Francis,

INcline vnto mine aide, O God; O Lord make haste to helpe me.
Glory be to the Father, &c.

Antiph. The Crosses.

Psalme.

PRaise our Lord all yee gentiles praise him all yee people.
Because his mercy is confirmed vpō vs & his truth remaineth for euer.
Glory be to the Father, &c.
Antiph. The Crosses great mystery was made famous on *Francis*, vvhilest he appeared signed vvith tvvo svvords-acrosse.

Ca.

Capitulum.

BEhold I *Iohn*, savv another Angell ascending from the rising of the Sunne, hauing the signe of the liuing God.

Resp. Thanks be to God.

The Hymne.

O Light of lights, by vvhose bright vvayes
Francis his body p erced vvas
Fulfilling heauen and earth vvith ioy,
Sitting in throne of maiesty.
Splen lour of pa ernall g ory
Bea ing the flag of victo y
All our h p', loue, and protection
IESV safety and redemption.
VVith this nevv lights beams so cleare
Francis vvas pierc't as vvith a speare
Glittering vvith hono r r. yall
In the coriedge ce'estial
To his hands and feet and fi le
The holy Stigmata vvere appl.e
Poore family reioyce for eue
E. ic.hed vvith such a t e.. u e.
Vnto our Lord God one and three
All glory vvithout e.ding bee
Glorious Lady in o r l.yes
VV'are not vnmindful of thy pr.ise.
Amen.

Vers. Thou hast signed thy seruant *Francis.*

Resp. With the signes of our Redemption.

Antiph. All haile.

Canticle.

MY soule doth magnifie our Lord.

And my spirit hath reioiced in God my Sauiour.

Because he hath regarded the humility of his hand mayd: for behold from hence forth all generations shall call me blessed.

Because he that is mighty hath done great things to me: and holy in his name.

And his mercy from generation vnto generation: to them that feare him.

He hath shewed might in his arme: he hath dispersed the proud in the cõceipt of their heart.

He hath deposed the mighty from their seat, & hath exalted the humble.

The

The hungry he hath filled vvith good things: & the rich he hath sent avvay empty.

He hath receiued *Israel* his child: being mindfull of his mercy.

As he spake to our Fathers: to *Abraham*, & his seed for euer.

Glory be to the Father, and to the Sonne, &c.

Antiph. All haile svveet louer of the Seraphicall King, who hadst the fauour to touch his holy vvounds.

Vers. O Lord heare my prayer.

Resp. And let my cry come vnto thee.

Let vs pray.

ALmighty, Euerlasting God, vvho (the vvorld growing cold) to inflame our hearts, didst renevv the holy Stigmats of thy Passion in the flesh of our most blessed Father *S. Francis*, grãt mercifully, that by his merits and prayers vve may doe vvorthy fruits of penance. Who liuest & raignest, God, vvorld vvithout end. *Amen.*

Vers. O Lord heare my prayer.

Resp. And let my cry come vnto thee.

Vers. Bleſſe vve our Lord.
Reſp. Thanks be to God.
Let the ſoules of the faithfull, by the mercy of God, reſt in peace. *Amen.*

At Compline.

Of the death of Saint Francis and his tranſlation to heauen.

CONvert vs, O God, our Sauiour: & auert thine ire from vs.
Incline vnto mine aide, O God;
O Lord make haſte to helpe me.
Glory be to the Father, &c.
Euen as it vvas, &c.

Antiph. Adieu O grace.

Pſalme.

VVIth my voice I haue cried to our Lord: vvith my voice I haue prayed to our Lord.
I povvre out my prayer in his ſight and I pronounce my tribulation before him,

When

When my ſpirit faileth of my ſelfe, and thou haſt knowne my paths.

In this way which I walked, they hid a ſnare for me.

I looked toward the right hand and ſaw: and there was none that would know me.

Flight hath failed me, and there is none to require my ſoule: I haue cryed to thee O Lord, I haue ſaid, thou art my hope, my portion in the Land of the liuing.

Attend to my petition, becauſe I am humbled exceedingly.

Deliuer me from them that perſecute me: becauſe they are made ſtrong ouer me.

Bring forth my ſoule out of priſon, to confeſſe vnto thy Name: the iuſt expect me till thou reward me.

Glory be to the, &c.

Antiph. Adieu O grace Angelicall, great Father of the Order Seraphicall, and our glory for euer, helpe vs O Father, & fauour thoſe who with vs doe reuerence thy holy ſtigmats.

The Hymne.

SVpernall voyce great ioy aduance,
Ye Saints lead forth a holy dance,
Let Seraphins their clamors raise,
That heauen may exult with praise.
Heauen gates vvide open fling
The glory of the Minors sing
Th'ensignes of the King of glory
Beates a souldier of victory,
Glorious Francis hath the price
A throne erected in the skyes
After vvonderous triumphs vvin
He climes the quire of Seraphin,
Vnto the King of glories praise,
And Francis memory to raise
As vve begunne so let vs end
And still to our beginning tend.
Amen.

Capitulum.

THou art very specious in thy splẽdour, thou hast turned the heauen in the circuit of thy glory, the right hand of the high hath crovvned thee.
Resp. Thanks be to God.
Vers. Thou hast appeared glorious in the sight of our Lord.
Resp. Therefore our Lord hath put on thee beautie.

Vers.

Vers. O Lord heare my prayer,
Resp. And let my cry come vnto thee.

Let vs pray.

O God, who hast vouchsafed to ioyne the holy soule of our most blessed Father Saint *Francis* thy Confessor vnto the Seraphicall spirits, the alabaster of his sacred body being broken. Grant to vs thy seruants, that by his merits and intercession, we may, by thy assistance, merit to come to the eternall Kingdome of heauen. By our Lord *Iesus Christ* thy Sonne, who with thee liueth and raigneth. God, world without end.

Amen.

Vers. O Lord heare my prayer.
Resp. And let my cry come vnto thee.
Vers. Blessed we our Lord.
Resp. Thanks be to God.

Let the soules of the faithfull, by the mercy of God, rest in peace. *Amen.*

The deuout Readers may note, that in the latin Copie, the Lessons, Antiphones, and Versicles of the Office were in verse, which is not so conuenient in our vul-

God: and therefore I haue made some little alteration therein.

A Prayer to the holy and Seraphicall Father Saint Francis,

O Seraphicall and most Blessed Father, imitator and ensigne bearer of most svveet *Iesus* Crucified, vvho hath ordained thee, amongst other of his Saints, vvith speciall priuiledge of loue and honour, for he hath filled thy soule vvith the light of loue, and in thy body he hath renevved his most holy vvounds I beseech thee, by the loue of most benigne Iesvs, that thou bee alvvayes, and in euery place, my helper, Father and keeper, and advocate vvith our Lord, both in life and death. O beloued of God I doe also humbly and earnestly entreat thee, to obtaine for mee of our Lord *Iesus Christ*, compunction and remission of my sinnes. Intreat also our most benigne Lord, that by his mercy and piety, he may cause me to knovv him, to loue him, to desire him aboue all things,

things, & to ſerue him all the time of my life. O moſt glorious Father, confeſſor of God intercede for me, that our Lord by his mercy and Charity may fill my ſoule vvith thoſe graces. vvherevvith he replenished thine, that I may be a light to others, & example of doing vvell. Moſt louing Father, I entreat thee, by the loue of the bleſſed Mother of God, vnto vvhom thou haddeſt great deuotion, that I alſo may reuerence her, & may euer haue ſpeciall deuotion vnto her, I do alſo humbly beſeech thee, by the ſaid deuotiõ, that thou aſſiſt me, vvhen my ſoule ſhall goe forth of my body, and pray for me, that our Lord by his holy mercy, and by the merits of his moſt holy Paſſion, by the loue and merits of his moſt holy Mother, & by thy merits, & the merits of all the Saints of thy Order, may bring my ſoule to Paradiſe, vvith thee & all thy Saints in glory. *Amen.*

The Litanies of the Bleſſed Father S. Francis.

LOrd, *haue mercy vpon vs.*
Chriſt, *haue mercy vpon vs.*
Lord, *haue mercy vpon vs.*
Chriſt *heare vs.* Chriſt *heare vs.*
God the Father of heauen, *haue mercy vpon vs.*
God the Sonne, Redeemer of the vvorld. *haue mercy vpon vs.*
God the Holy Ghoſt, *haue mercy vpon vs.*
Holy Trinity, one God, *haue mercy vpon vs.*
Holy Mary of immaculate Conceptiõ. *Pray for vs.*
Holy Mary Aduocat of Saint Francis his Order, *pray for vs.*
Holy Francis Seraphicall, *Pray for vs.*

Holy.

Holy Francis, most vvise Father,
Holy Francis, institutor of the Order of the Friers Minors.
Holy Francis, Patriarcke of the poore,
Holy Francis, despising the vvorld,
Holy Francis, example of penance,
Holy Francis ouer comming the vices of the vvorld,
Holy Francis, imitator of our Saviour,
Holy Francis, bearing the Stigmats of Christ.
Holy Francis, adorned vvith the character of Iesvs.
Holy Francis Rule of Chastity,
Holy Francis, Forme of Humility,
Holy Francis, flourishing vvith grace,
Holy Francis, the vvay of those that goe astray,
Holy Francis, medecine of the vveake.
Holy Francis, pillar of the Church,

Pray for vs.

Holy

Holy Francis, defender of the faith,
Holy Francis, Champion of Christ,
Holy Francis, fortresse of the militant Church,
Holy Francis, shield inexpugnable,
Holy Francis, subduer of Heretickes.
Holy Francis, conuerter of Pagans.
Holy Francis, curing the lame.
Holy Francis, raising the dead.
Holy Francis, cleansing the leprous;
Holy Francis, Advocat of our city,

Pray for vs.

Lambe of God, vvho takest avvay the sinnes of the vvorld. *Spare vs, Lord.*
Lambe of God, vvho takest avvay the sinnes of the vvorld. *Heare vs, Lord.*
Lambe of God, vvho takest avvay the sinnes of the vvorld. *Haue mercy vpon vs.*

Vers. Visit thy poore offspring O blessed Father *Francis*. *Resp.* And raise it vp from the sleepe of death.

Let

Let vs pray.

O God, vvho by the merits of Saint *Francis*, doſt amplifie thy Church vvith the encreaſe of a nevv progeny, grant to vs by his imitation to deſpiſe earthly things, and for euer to partake of heauenly graces. By our Lord *Ieſus Chriſt* thy Sonne. Who vvith thee liueth and raigneth, God, vvorld vvithout end. *Amen.*

Let vs pray.

O God of ineffable povver, by vvhoſe prouidence the moments of our life doe runne: be preſent to the prayers of thy ſeruants and grant that vve, vvho reuerence the ſacred memory of thy moſt glorious confeſſour ſaint *Francis*, may by his merits happily behold the moſt bright maieſtie of thy onely begotten Sonne. Who vvith thee liueth & raigneth, God, vvorld vvithout end. *Amen.*

The

The manner howw to heare Maſſe for the deliuerie of ſoules out of Purgatorie.

CHAP. 8.

AS you are going to Maſſe, ſay, vvith heart or mouth: My God, becauſe I haue often robbed thee of thy glorie, by my ſinnes, & haue put my ſelfe in danger of blaſphemming thee for euer, in the lake of Hell, grant me ſo much grace, as that by this Maſſe, vvhich I goe to heare I may deliuer ſome ſoule out of Purgatorie, that flying to heauen, it may be ſet on fire vvith thy holy loue, and there render thee that due honour, which I (though my vvicked life) haue ſo often depriued thee of.

Being in the Church. Imagine that you are compaſſed about vvith all the Angel Gardians of the ſoules that are in Purgatorie, and howw attentiuely they conſider vvith vvhat feruour and deuotion you treate vvith Almightie God, touching their deliuerance.

At

At the Confiteor. Bowing downe thy head, with the Priest, cast thine eyes toward the bottome of Purgatorie, there to discouer the tormented soules, who demand with ioyned hands, the assistance of your prayers.

At the Kyrie eleison: That is to say; Lord haue mercie vpon vs. Imagine that these poore soules, say these words with the Priest, imploring with teares and sighs, the mercie of God. Ioyne your voice, with their voices, and sighs with theirs; and say with feruour, nine times: Lord haue pitie vpon those poore soules.

At the Epistle. Represent vnto your selfe, an Angell, that brings you a letter from Purgatorie, written by the soules who are tormented therein: Open it, and thinke that you finde these words. *Crucior in hac flamma:* that is: I am tormēted in these flames. It is not needfull that we make any long discourse, to perswade you to haue cōpassion vpon vs: but remember onely that we suffer the torments of a fire then thousand times hotter than that of the world: and if you haue

but

but the leaſt touch of a good man in you, you vvill be eaſily moued to pietie, and vſe the vtmoſt of your endeauour to helpe vs.

At the Goſpell. Conſider theſe ſoules enuironed vvith flames of fire, like ſo many priſoners, loaden vvith chaines of iron; behold, how they endeauour to be freed & fly to heauen; but all in vaine. Aſſiſt them, ſith that it is in thy powver, breake their chaines vvith thy prayers, that being vnbound, they may offer a ſacrifice of prayer in heauen to the liuing God.

At the Creed. Make here diuers acts of Faith; as thus: I beleeue, O God, that neuer any thing ſhall enter into heauē vvith the leaſt ſpot or ſtaine vvhatſoeuer. I beleeue alſo, that the rigour of thy iuſtice, vvill not let paſſe any of my faults vnpunished. I beleeue likevviſe, that they ſhall be all chaſtiſed vvith extreme paines in the other vvorld, if I blot them not out vvith my teares of Contrition, in this life. I beleeue alſo, that an efficacious vvay to doe it, is, charitably to ſuccour the ſoules in Purgatorie. Make here a

fiume

firme purpose to put it in practise

At the Offertorie, in the vnion of the oblation vvhich our Sauiour made on the Crosse for the saluation of mankinde: offer vvith the Priest this sacrifice of the Masse to almightie God, for the soules in Purgatorie: saying ô eternall Father: I offer vnto thee, this sacrifice, together vvith those of the vvhole vvorld, for the soules detained in Purgatorie, and particularly for all those vvho haue commended themselues to my prayers, or for vvhom by any vvay I am obliged to pray, especially N. N. O Lord for thy mercy sake giue heare vnto their cries, and make them participant of thy eternall ioy.

At Sanctus. Thinke hovv the blessed Virgin, & holy Angels, hearing these vvords; *Sanctus, Sanctus, &c.* prostrate themselues before the throne of God, & demand pardon & mercie for the soules in Purgatorie Hovv our B. Lady shevveth her breasts vnto her Sonne, and hovv he presents his vvounds vnto his Father; and all the Saints, vvhat they haue suffered for his sake: Ioyne your charitie vvith theirs, and say: O good

XUM

good God I moſt humbly entreat thee by the infinit merits of theſe holy perſons, to haue pitie on all the ſoules in Purgatorie.

At the Eleuation. Behold our bleſſed Redeemer, lifted vpon the tree of the Croſſe in the middeſt of his extreame dolours, turning himſelfe tovvards the good Thiefe, and ſaying affectionatly vnto him: This day thou ſhalt be vvith me in Paradiſe. Beſeech him, in behalfe of the ſoules in Purgatorie, that he vvill be pleaſed to remember them novv, being in his Kingdome; and that he vvill vouchſafe to doe them ſuch a fauour as he did vnto the good Thiefe, and ſay vnto them; This day you ſhall be vvith me in Paradiſe.

At the Eleuation of the Chalice. Say: My God, the leaſt droppe of thy precious bloud is more than ſufficient to quench the fierie flames vvherevvith many ſoules are tormented in Purgatorie; permit then, o permit, the waters of thy Mercie to be povvred vpon them.

At the Memento. You ſhall pray for the ſoules of your parents, friends, bene-

nefactors, enemies, and for thoſe vvho haue beene deuout to the B. Virgin *Marie*, or for thoſe vvho haue no friends to exhibit them this charitie.

Say deuoutly, vvith the Prieſt, the *Pater noſter*, and beleeue, that euery vvord vvhich you pronounce vvith feruour, is a great eaſe to their paines.

At the Agnus Dei. Direct thy prayers to the heauenly Father: and ſay vnto him: O great God, behold the Lambe vvhich hath taken avvay the ſinnes of the vvorld, by his ſufferings; grant that his merits may vvipe avvay the reſt of the paines, vvhich thoſe poore ſoules are to endure in Purgatorie.

At the Poſt Communion Conſider the vvords of our Sauiour his Apoſtles: All that you ſhall aske of my Father, in my name, he will grant vnto you. Take him at his vvord, coniure him by his ſacred vvounds, to be mercifull vnto the ſoules in Purgatorie & in particular to that ſoule for vvhom you intended to pray:

At the Benediction. Imagine that the Prieſt, repreſenting the perſon of God, giues

giues his benediction to all those that are in Purgatorie, and that they all runne to receiue it: as Almighrie God once demonstrated in a vision to a Cisterſian Monke. Pray that this benediction may be efficacious to many.

If you often practiſe this exercise, I beleeue that you shall not onely goe to heauen, but that many ſoules, deliuered by your prayers, vvill meet you, and lead you thither vvith ioy and triumph, and giue you thanks, for all eternitie, for the good offices you haue done them. Wherefore neglect not an exercise ſo profitable to your ovvne ſoule, and that of your neighbours.

The Dead, vvho are as the priſoners of God, implore vvith loud voices, our ſuccour and aſſiſtance, but fevv there are that giue eare vnto their cryes. O hovv cruell & vnpitifull are our hearts. And, peraduenture, they are the ſoules of our Fathers and Mothers, to vvhom vve refuſe this charitable office. S. *Aug. ad Fratres ad Eremoſer.* 44.

An

An exercise of fiue Paters and Aues to be said with the armes stretched out in forme of a Crosse.

CHAP. 9.

IT hath beene formerly, both in the first part of this Manuel, and in the beginning of this other part, declared, that all the Indulgences of the Sations of *Rome, Ierusalem, & Compostella*, are to be gained in this Confraternitie, by saying fiue *Paters & Aues* adding one *Pater & Aue* for the Pope. So that one of the principall exercises of this Confraternitie, is this of the fiue *Paters & Aues*, which represent vnto vs the fiue wounds of our Sauiour, from vvhence. *Isa.* 12. as from so many fountaines, the vvaters of our Redemption doe flovv and although that all the vvounds of our Sauiour deserue eternall memorie, because they haue beene so many euident testimonies of his ardent loue; nothwithstanding, the fiue

fiue vvounds vvhich our Redeemer receiued in his hands, feete, and side, by the nailes and speare, are principally to be reuerenced, and ought more deeply to enter into our hearts; for that they did more deeply penetrate his body: besides, of all vvounds our Sauiour onely reserueth these in his most pure flesh, as trophies of victorie ouer his enemies, and as seales of his most excessiue loue, and as so many mediatours, incessantly crying to the Father for vs. For as S. *Cyprian* saith, *serm. de Bapt. Iesus Christ*, hath entred into heauen for to present himselfe before the face of God for vs, exercising the office of an Aduocate, to the end, that the vvounds vvhich he hath reserued in his body may be as so many mouthes requiring the salarie of mans saluation, vvhich they haue merited, and the donation vvhich is due to them, for the obedience which in suffering they haue yeelded; certainly, as Saint *Bernard* saith, vvhere the Mother doth shevv her breastes to her Sonne, vvho hath sucked them, & the Sonne doth shevv to the Father such

ſuch vvounds, vvhervvith he hath appeaſed his anger; there can be no repulſe. The Prophet *Zacharie c.* 12. & *aſpicient ad me quem confixerunt*, they ſhall looke tovva ds me, vvhom they pearced. becauſe (as he ſaith in the Chapter followving) in that day ſhall be a fountaine lying open to the houſe of *Dauid* and to the habitants of *Ieruſalem* for the ablution of the ſinner: And in the ſame Chapter, by demanding the queſtion, vvhat are theſe vvoun is in the mid leſt of thy hands? he intinuateth, that the fountaine vvhereof he ſpake befo e vvas the vvounds of our Sauiour; vvhich made Saint *Gregorie* to ſay, that the onely Soone of the Father, being God inuiſible, is a hidden fountaine; but the ſa.ne G od Incarnate, i. an open Foũtaine; vv ich is ſhut to no man, if any man thirſt, let him come hither and drinke, theſe are the fountaines, vvherein the luſt haue vvashed their robes and made them vvhite, in the bloud of the Lambe Apoc. 7. theſe are therefore fiue chãnels of the fountaine of life, and fiue fountaines, vvherein

our

our soules are vvashed and cleansed; so if vvith the Prophet *Zacharie*, you demãd vvhat are these vvounds of his hands, &c. I vvill answer, that they are the fiue fountaines vvhereby the vehement heate of the flame of charity, vvhich burnes continually in the furnace of the bovvels, and breast of our Redeemer doth dravv forth vapours. They are the holes of the doue house of the Church, vvhere the holy soules retire themselues. They are markes & memorials, vvhich *Iesus Christ* hath left on himselfe, that he might alwaies be mindfull of his Church. They are the characters vvherevvith *Christ* hath vvritten vs in his hands, feet, and side; vvhich made him say. Behold, I haue vvritten thee in my hands. *Isay. c. 49.* They are the trophies of the victorie of the Sonne of God. They are fiue places of refuge for sinners, vvho may find here pardon of their sinnes, examples of admirable vertue, the fountaines of the diuine grace, and the earnest of eternall glorie; vvhich made *S. Augustine in Man. c. 21 22 23.* to say: There is assured and sure rest for the sicke,

ſicke and ſinner, in the vvounds of our Sauiour; remaine there ſecure becauſe by the holes of the wounds, thou maiſt behold his bovvels. It is from hence that you may take aſſurance of obtayning all that you deſire, you may behold that mercy proceeds from them: and by the holes of his body, you may ſee the ſecrets of his heart: theſe vvounds are filled vvith mercy, full of pietie, ſvveetneſſe, and charitie: and by theſe ouuertures, you may come to taſt hovv ſvveet and copious is our Redemption, vvhich our Sauiour vvrought by theſe vvounds: the nailes and lance doe cry out vnto you, that you are already reconciled to *Ieſus-Chriſt*, if you loue him. Saint *Bernard* hath the ſame, *ſerm. 68. in Cant.* vvhen he ſaith: Where ſhall the vveake haue more ſure and firme reſt, than in the vvounds of our Sauiour. Here you may liue by ſo much the more ſecurely, by hovv much he is more povverfull to ſaue you. And the, *Abbot Gueric. ſerm. 4. in Pſal* ſaith. There is no doubt, but that the rocke, *Chriſt Ieſus*, is the fit refuge (as the Prophet *Danid* ſaith)

for the Virgins, which are the sinners, and yet it is certaine that the holes of the same rocke are conuenient habitations of the doues, which are the Iust soules. It is by this diuine rocke, and by these wounds, that he promiseth pardon to sinners, and offereth grace to the iust, enter therefore into the rocke, & hide thy selfe within the concauitie of the wall, enter by this open side; for what is the wound of the side of *Christ*, but a doore like to that of the Arke. The Contéplation of S. *Bonauenture* hereon is admirable, for once he imagined that he did enter into the wound of the right side, and there became blind, being neuer desirous to returne out, such was his affection to these sacred wounds, the memorie whereof decaying, God did raise his seruant S. *Francis*, in whose flesh he hath printed his sacred woũds which gaue occasion to the Frier Minors, his Children and disciples, to frequent that most deuout and pious exercise of the fiue *Pasers & Aues*, in the honour of the fiue wounds of our Sauiour, and that they might leaue a more

more liuely impreſſion of theſe ſacred vvounds, after the example of the primitiue Chriſtians, they ſay thoſe fiue *Paters & Aues*, vvith their hands ſtretched out in forme of a Croſſe, vvhich manner of praying cannot but cauſe a great feeling of the Paſſion of our Sauiour, if there be any deuotion at all in vs: for herein vve doe as it vvere, put on Chriſt crucified, ſupplying the place of the Croſſe; or rather, in heart and deſire crucifie our ſelues on the Croſſe: ſometimes, as it vvere, drinking out of thoſe moſt ſacred fountaines: ſometimes, as it vvere ioyning hands, feete, and ſide vvith the hands, feet and ſide of our Sauiour, to receiue the kiſſe of peace: diuers other pious cogitations may be vſed in theſe Croſſes, vvhich they make euery day, yea, diuers times in the day: they renevv their Profeſſion, that is, crucifie themſelues to Chriſt: In theſe Croſſes they may conſider the enormitie of their ſinnes, for which Chriſt vvas crucified, and ſo, as it vvere, hanging on the theefes Croſſe, they may cry vvith him, Lord remember me vvhen thou

shalt come in powver to iudge the vvorld, behold me readie to die for thee, here burne me, cut me, teare me afflict me, and crucifie me, but in thy last iudgement spare me. And that this manner of praying may not seeme to be a newv inuention, the authoritie of *Tertullian*, vvill suffice in Apol c. 3. vvho saith, that the Christians in his time, vvere vvont to pray vvith their armes stretched out, as men alreadie crucified in minde, & ready, in Gods cause, to be crucified also in body, his vvords are these: *While vve are thus praying vvith our armes spread abroade let the hookes digge vs, the gibbets hang vs, the fire consume vs, the svvords cut our throats, the beasts fly vpon vs, the very behauiour of a Christian in prayer, shevveth him ready to all kind of torments.* And Saint *Ambrose* giues the reason hereof, *serm. de Pass.* The author of life, hanging on the Crosse, made his vvill, allotting to euery one, vvorks of pietie, to his Apostles, persecution; to the Iewes, his body; to God the Father, his soule; to the Virgin, a Paranimph; to the sinner, hell; to the theefe

theefe, Paradiſe, to the repentãt Chriſtians, he commended the Croſſe: vvhence S. *Maximus*, ſaith, that all the life of a Chriſtian, that vvill liue according to the Goſpell, is a perpetuall Croſſe and Martirdome: vvhich this pious exerciſe, doth daily repreſent vnto vs, and the Popes, conſidering the pietie of the act both for the thing it ſelfe, and for the manner, haue grãted the Indulgences of the ſtations of Rome and Hieruſalem aforeſaid for as the Reuerend Father Wadding in his Annales on the yeare, 1481 noteth Pope *Sixtus IV.* by the entreaty of F *Angelus à Clauaſio* did grant that the Brothers and Siſters vvho ſhould ſay fiue times our Lords prayer and the Angelicall Salutation vvith their Armes ſtretched out in forme of the Croſſe before the moſt holy Sacrament of the Altar; praying for the Pope and the happy ſtate of the vniuerſall Church: might gaine all the Indulgences and ſpirituall graces vvhich on that day are to be had in any Churches or ſtations of the Citie: hence cometh the cuſtome vvhich

is vſed amongſt the Frier Minors, to make theſe Croſſes or theſe prayers vvith the Armes ſtretched out in forme of the Croſſe, from the Eleuation vnto the *Pater noſter*, vvhich is alſo practiſed by the faithfull of all ſorts in in many places of Germany, but eſpecially in thoſe parts, vvhere the Chriſtians liue vnder the Turkes dominion thereby as it vvere preparing themſelues for all manner of Perſecution. A deuotion vvorthy to be practiſed in England vvhere perſecution is ſo frequent.

Novv becauſe this is the principall act of deuotion belonging to this Confraternitie, I haue thought good to ſet dovvne ſome pious conſiderations to be vſed either mentally or vocally, in the time of ſaying thoſe fiue *Paters and Aues*, alvvayes adding a *Pater & Aue* for the Popes Holyneſſe.

Exer-

Exercises on the fiue wounds of our Sauiour.

At his side.

O My most amiable Redeemer *Iesus*, by the wonderfull wound which thou hast receiued in thy side after thy death, for vs poore sinners; I giue thee thanks for all the benefits and graces which thou hast done to the whole world, in opening the bowels of thy mercy vnto it. *Pater noster.*

O Virgin Mother, I doe acknowledge thee to be the treasurer of heauē in thy sonnes name. *Aue Maria.*

At the right hand.

O My most benigne Redeemer *Iesus*, by the most cruell wound which thou hast receiued in thy right hand, for vs poore sinners, I offer vnto

thee my body and ſoule to thy ſeruice, and all that I ſhall doe to thy greater glorie & honour. *Pater noſter.*

O Virgin Mother, I chooſe thee for my defence & guide, in the ſeruice of thy Sonne. *Aue Maria.*

At the left hand.

O My moſt pitifull Redeemer *Ieſus*, by the moſt dolorous vvound vvhich thou haſt receiued in thy left hand, for vs ſinners, I demand perfect knovvledge of thee, true repentance of all my ſinnes, to the end that thou maiſt pardon me by thy mercy. *Pater noſter.*

O Virgin Mother, I doe claime thee for my Aduocate vvith God thy Sõne. *Aue Maria.*

At the right foot.

O My moſt clement Redeemer *Ieſus*, by the moſt bloudy vvound vvhich thou didſt receiue in thy right foot, for vs ſinners, I purpoſe, by thy grace, to amend my life, and rather die than offend

fend thee mortally. *Pater noster.*

O Virgin Mother, assist me by thy merits, for the loue of God thy Sonne. *Aue Maria.*

At the left foot.

O My most perfect Redeemer *Iesu*; by the most cruell wound which thou didst receiue in thy left foot, for vs sinners, I pray thee giue me the grace perfectly to obserue thy cõmandements & counsells, and to loue thee aboue all things, and my neighbour as my selfe, for the loue of thee. *Pater noster.*

O Virgin Mother, who art our hope; succour vs with thy prayers for the honour of God thy Sonne, *Aue Maria.*

Prayers vpon the fiue wounds of our Lord Iesus Christ.

To the wound of the right hand.

I Salute thee, O holy wound of the right hand of our Sauiour *Iesus*

Christ; Grant, I beseech thee, that at all times, and vpon all occasions, I may comport my selfe as I ought, and that nothing but vertue may shine in my actions; so that persseuering therein euen vnto the end, I may be found at the day of iudgement, among those who are placed at the right hand of my Sauiour. Amen. *Pater noster. Ave Maria.*

To the wound of the left hand.

I Salute thee, most worthie wound of the left hand of my Lord and Sauiour *Iesus Christ*; and beseech thee, to take from me all vicious and bad inclinations, auert from me all things that are hurtfull, defend me from euill, and be my refuge in all aduersities. *Amen. Pater noster. Ave Maria.*

To the wound of the right foot.

I Salute thee, O dolorous wound of the right foot of my Lord and Sauiour *Iesus Christ*, and beseech thee, to bestow vpon my soule, all manner of good

good and vertuous desires, right and sincere affections, with a perfect vnderstanding; to the end, that I may sufficiently comprehend and vnderstand diuine and celestiall mysteries; & learne to loue them with all zeale, ardour, and affection. *Amen. Pater noster. Ave Maria.*

To the vvound of the left foot.

I Salute thee, O blessed vvound of the left foot of my Lord *Iesus Christ* & beseech thee that thou vvilt keepe me from all euill thoughts, false suspitions, and rash iudgements; & that there may be nothing found in me vvorthy reprehension, or displeasing to the holy vvill of God. *Amen, Pater noster. Ave Maria.*

To the vvound of our B. Sauiours heart.

I Salute thee, O sweet vvound of the heart of my Soueraigne Lord *Iesus Christ*, and beseech thee to transpierce my heart vvith a true and perfect loue of thee, and my neighbour;

so that my soule may be cured of her vvounds of sinne, and vvashed in the vvarme bloud flowing from the sacred side of my Lord and Sauiour *Iesus Christ*. Amen. *Pater noster. Aue Maria.*

O most blessed Sauiour and Redeemer *Iesus Christ*, fountaine of mercie, and abysse of all goodnesse: I most humbly beseech thee, by vertue of the fiue vvounds vvhich thou receiuedst vpon the Crosse vvith the effusion of thy sacted bloud, euen to the last drop, that thou vvilt be pleased to pardon the sinnes vvhich I haue committed by my fiue senses; and that henceforvvard thou vvilt likevvise vouchsafe to protect them from all euill, both spirituall and corporall: and giue me grace not to depart this life vvithout true repentance, and perfect confession of my sinnes; and being refreshed vvith the B. Sacrament of the holy Eucharist and Extreame Vnction. I may, after this transitorie life, obtaine that vvhich is immortall. *Amen.*

Twoe other more breife exercises.

IN the vvound of the right foot, hide thy sinnes, and seeke to be cleansed, deliuered, & preserued from all sinne, & say *Pater & Aue.*

In the vvound of the left foot, hide all thy negligences, and omissions of any obligation, and desire to be purified, and ayded against them, saying, *Pater & Aue.*

In the vvound of the right hand, hide all thy actions, and endeauours, begunne in thee by the grace of God, and aske to haue them conserued, and perfected; saying *Pater & Aue.*

In the vvound of the left hand, hide all the benefits, graces and gifts that God hath bestovved on thee, desiring to haue them confirmed and augmented, for the glory of God: and say, *Pater & Aue.*

In the vvound of his side, hide thy heart; and all thy povvers forces, intentions, and affections, desiring that they may be all svvallovved in the heart of *Iesus Christ*, and vnited to his holy

holy ſpirit: and ſay, *Pater & Aue.*

Let the vvound of the right foot be vnto thee as a bath, or fountaine vvherein thou maiſt be cleanſed from thy ſinnes.

Let the vvound of the left foot be as an hoſpitall, vvhere thou maiſt be cured from thy vices.

Let the vvound of the right hand be a veſtrie, vvherein thou maiſt be veſted vvith the vertue and merits of Chriſt.

Let the vvound of the left hand be vnto thee a Caſtle and Fortreſſe, vvherein thou maiſt be defended againſt thy maligne enemies, and tentations of the fleſh, & the vvorld.

Let the vvound of the ſide, be vnto thee a bed, vvherein thou maiſt be cõioyned to thy moſt beloued Spouſe Chriſt Ieſus.

At euery vvound you may eaſily apply your deſires and aſpirations, by ſaying a *Pater & Aue.*

After theſe examples, each one may frame vnto himſelfe pious cogitations on the Paſſion, or make diuers petitions, and oblations to our Sauiour

Saniour crucified, vsing it thrice a day if they can conueniently, to vvit, in the morning, noone, and night, according to each ones deuotion: and in so doing, they shall accomplish vvhat their condition requires, and obtaine infinite spirituall treasures fighting alvvayes vnder the banner of the victorious Crosse, that they may say vvith the Apostle Saint *Paul. Gal. 6.* God forbid that vve should glorie, saue in the Crosse of our Lord *Iesus Christ*, that is, in the faith, gratefull remembrance, and meditation of the Crosse, vvhereby vve vvere redeemed and iustified, from vvhence vve haue receiued all grace: vvhich made S. *Bernard. ser. 25. in cant.* to say, that the ignominie of the Crosse vvas gratefull to them that vvere not vngratefull to him that vvas crucified. God forbid that that vve should glorie saue in the Crosse: vvhich as Pope *Leo serm. 8. de Pass.* saith, is the fountaine of all benedictiõs, the cause of all graces, whereby from infirmitie, vertue is giuen to the beleeuers, glorie from opprobrie, life from death: if you desire more, reade

XUM

reade that golden mouthed S. *Chriſoſtome hom. de Cruce Dom* who is there very ample in the praiſes of the Croſſe.

And in the precedent Homelie, he ſaith, that the Croſſe is not honoured by our vvords, but by our faithfull confeſſion, the Croſſe is ſet vp, and the vvorld is ſanctified, the Croſſe is ſet vp, and the Deuills are diſperſed, the Croſſe is ſet vp, & death is ſubuerted: the Croſſe ouercommeth, and death is ouercome. The Chriſtiãs did anciently carry the Croſſe imprinted in their bodies, as S. *Ephrem* did, yea, ſome of them did engraue it in their forcheads, vvith a hot Iron, to profeſſe alvvayes their faith; from vvhence, as *Tertullian* ſaith, the Chriſtians vvere called *Religioſi Cruces*: vve read to this purpoſe a moſt remarkable accident in the Indian hiſtorie, that happened in Iapouia, about the yeare 1588. when *Quabacondono*, King of that Country, made a ſtrict prohibition, on paine of death, that no man ſhould vſe the ſigne of the Croſſe, which a yong Prince of Bonge named Don *Paul Xigabdono* vnderſtanding,

and

and knowing that he could not keepe it in his Closet, he did cut the signe of the Crosse in his arme, that he might alwayes beare in his memorie him that died on the Crosse: *Origen*, to incite vs thereto *hom.8.in diuersa*, saith, the birds flying in the aire extending their wings, doe represent the Crosse vnto vs. And Saint *Hierome*, *in* 11. *Marc.* saith, that a man swimming in the water, doth take the forme of the Crosse. And *Iustin. Martyr. Apol.*2. Humane forme doth not differ in any thing from that of beasts, saue that it is vpright and hath extension of the hands, which doth shew no other thing than the signe of the Crosse. What shall I multiplie many exãples, both naturall and artificiall, which the Fathers haue vsed, to put vs in mind of him that died on the Crosse: to him therfore let vs dedicate all our actions, & neuer be vnmindfull of so great a benefit; let vs reuerence this sacred Crosse, instrument of our saluation; let vs liue ad die at the foote of the Crosse, let the Crosse be our onely hope, let vs loue nothing else.

O ſweet Croſſe, which feedeſts vs with the hony of thy ſauour, more ſweete to the deuout ſoules than *Nectar* or *Ambroſia* O Holy Croſſe ladder of *Iacob*, the onely way and gate of heauen, our refuge, our ſanctuarie, our aſſurance, our paſſeport and ſafe conduct: diuine and miraculous Croſſe, thou the rodde of Moſes that diuided the red ſea, Croſſe that defendeth vs from the exterminating Angell, that maſſacred the firſt borne of *Ægypt*, let vs reſt vnder thy ſhadow, and ſleepe alwayes in thi⁹ bed, let vs ſit in this royall throne, let vs ſaile in this barque, let vs hereby forſake the world & ies flattering ſweetneſſe for to taſt of the bitterneſſe of the Croſſe. let vs abhorre the worldis hony, for the Croſſes Gall: Its ambitions, for opprobries. ſcepter, for the nailes, purples, for bloud, and its Palaces, for Caluarie.

O moſt holy tree! the enemie hath choſen thee for our deſtruction, but our Sauiour hath turned thy venome into balme, thy bitterneſſe into ſweetneſſe, thy diſhonour and infamie into glorie

glorie, and honour: to him therefore, in memorie of his Croſſe and Paſſion, I cómend this ſacred and farre ſpreading Confraternitie, this holy Cógregation, gathered together in his name to magnifie him in his bitter Paſſion, that in imitating of the crucifyed ſeruant of *Chriſt Ieſus*, *B. S. Francis*, together vvith him, they may enioy eternall bliſſe. *Amen.*

A Prayer to be ſaid at the foot of the Croſſe.

CHAP. 10.

O Hovv happy are thoſe ſoules that ſet themſelues at the foote of the Croſſe, vvhom the chaines of loue and hatred hold bound to this ſacred tree, the loue of the crucified, and the hatred of ſinne; the Euangeliſt ſaith, that at the foot of the Croſſe vvas the Mother of Iesvs, and *Marie Magdalen*, by the one is vnderſtood the amourous ſoules, by the other the ſinners repentant of their ſinnes: O Angels of heauen, be not angry againſt

gainſt me, if being a ſinner, I emboldē my ſelfe to ioyne vvith this company, and faſten my ſelfe to this vvood, ſith therein lies my ſaluation. And thou, O good Iesv, dead on the Croſſe, to mortifie the liuing, and giue life to the dead, illuminate the eyes of my ſoule, that I may not only conſider the dolours thou haſt ſuffered, but alſo learne to imitate the excellent vertues thou haſt diſcouered thereon, for to mortifie my imperfections, to die to ſinne, & liue to heauen: wherfore I proſtrate my ſelfe at thy feet, nailed on this holy vvood, vvith ſinfull *Magdalene*, that thou vvouldeſt be pleaſed to heale my poore ſoule from the mortall maladie of its crimes, for thou art the Phiſition (as penitent *Dauid* ſingeth) vvho art come to heale and cure all our infirmities, to this end I lay open all my vvounds, for O Lord, I am giuen to ſenſualitie, and ſelfe loue, to the preiudice of my ſaluation; teach me vvhat I ought to doe for to extirpate ſo great euill Alas! vvhat confuſion is it to me, beholding hovv thou haſt treated thy body, vvhich ſu paſſeth

ſeth

seth all others in tenderneſſe and delicacie, & how I pamper mine: In the middle of this anguish and dolour, thou haſt not fed on other meat or reſtoratiue, than that made by the cruell Ievves, vvhich vvas Gall and vinegar mingled: and I, being at my eaſe, I cõplaine crie and am impatient vvhen they giue me food, cold, ouer ſalt, ill dreſſed, too ſoone, or too late: vvhat! ſhall I ſpeake of other refreshmẽts, and ſolaces of thy bleſſed fleſh! I muſt haue a ſoft bed, faire and precious garments: great and large lodgings: O holy loue, vvhat is thy bed thy houſe, and vvhat thy garments? nakedneſſe, a robe of purple and contempt is thy cloathing thy houſe is the aire, in the open ſonne before all the world finiſhing thy dayes on mount *Calvarie*: In this place vvas prepared the hard bed of the Croſſe, vvithout any meanes to repoſe thy ſacred head, peirced vvith thornes, hauing not libertie to turne from one ſide to another, for to be comforted; how is it that our hearts are not here ſcorched, and all ſenſualitie abolished, by the nic-

memorie of these things: O solace, O consolation of the poore, O confusion of the rich, O vertue of Penitents, and condemnation of sensuall men, vvho vvallovv in their pleasures of their beds, and turne themselues from one side to another *as a doore turneth on his hinges. Prou.* 26. For to seeke ease, & sleepe away the fruitfull morning, abiding in the sinne of sloath: alas the bed of *Iesus* is not for such, nor that glorie vvhich is promised, to those who shall follovv him in this life by the Crosse of penance. Hovv comes it Lord, that thou being refreshed on the Crosse, vvith gall & vinegar, I doe nourish my selfe deliciously, & satisfie my tast in pleasant vvines? thou dyedst poore and naked, I loose my selfe by auarice, and vnbrideled desires of riches, thou hast taken the vvood & gibbet for thy couch, & I seeke to cocker & delight my body in a soft & vvell furnished bed: thy most innocent body vvas all bloudie, couered ouer vvith infinite vvounds, thy most sacred head abased vvith feeblenesse falling on thy shoulders: and thy diuine Face, disfigured.

and

& besprinkled with droppes of bloud, hauing lost the flowver of its beautie, thy sacred mouth all yellovv & mortified vvith paleneſſe, & thy lippes, becomming black, doe moue to demand pardon for sinners. O my Sauiour, I am the chiefest and the greatest of all. Mercie then, O svveet Iesv, Mercie, I beseech thee by thy immense charitie, so vvound my heart vvith thy vvounds, and inebriate my soule with thy bloud, that on vvhat side soeuer I turne, I may alvvayes see thee crucified, & that it may be my vvhole consolation to be continually vvith thee, suffering for thy loue in drinking, eating, cloathing, sleeping, and in all that is necessary for me, some hardneſſe, incommoditie, vvant and pouertie, esteeming my selfe happy & ioyfull to be contemned of all. O my soule, this is the doctrine of thy Sauiour preaching vnto thee, on this chaire of the Crosse, and vvhich thou oughtest to vnderstand, retaine and practise: for thee (saith hee) I haue carried the crovvne of thornes, & thou carriests thy haire curled and perfumed vvith

muske

muske & powders: for thee my hands were nailed, and stretched forth on the Crosse, & thine are vnbound and employed in pastimes and filthy pleasures of flesh and bloud: I being ready to dye, had not a droppe of water to quench my thirst; and precious wines, and delicate viands, must satisfie thy appetits & thirst briefly, I am dead on the Crosse, and all the time of my life I haue liued in anguish, anxietie, and dishonours: and thou dost employ thine in pleasures, and pursuing of greatnesse. I suffer that they open my side with a speare, for to open it vnto thee, and giue thee my heart: and thou holdest thine open to receiue vaine & perillous loues, and sensualities of the flesh, whereto thou hast dedicated it.

By such like considerations O my soule, this celestiall Doctor doth teach thee to consider his dolours, and layes open vnto thee, the vertues thou art to practise: as humilitie, in obeying to God the Father vntill death, yea to the most ignominious death of the Crosse for to instruct thee rather to breake asunder, than to sinne, or infringe one

sole

sole commandement of the contempt of riches, in dying all naked; he to vvhom the riches of heauen and earth belong, was poore for to roote out thy affection to creatures and terrestriall goods: desire rather to begge all dayes of thy life than to detaine any thing by fraude or theft, that so thou maist enter, after this life, into the rich haué of his merits. Abstinence and Sobrietie, in the drinke of gall and vinegar: for to make thee hate gluttonie and drunkennesse as death, & liue soberly as the holy Church hath ordayned. Svveetnesse & Meeknesse, in that he demanded pardon for his enemies, giuing thee example hovv to behaue thy selfe tovvards thy neighbour, not regarding the euill receiued, but to liue in peace and amitie vvith all, in as much as may be: briefly, there is no Christian vertue that is not to be seene in this Crosse, as in a more cleare and vvell polished looking-glasse, vvhich may serue thee, to detace the drosse and deformitie of thy sinnes, which hinder the beholding of heauen and the Saints, vvho haue vvashed & cleansed

cleanſed their ſoules by his bloud, vvhich they haue applied to themſelues by penance and the Sacramẽts of the Church, eſtablished to that effect: diſpoſe thy ſelfe then, O Chriſtiã, to imitate them in this life, that thou maiſt be partaker of the glorie which they enioy in Paradiſe, giuen to the good thiefe nailed to the Croſſe vvith ſvveet IESVS, vvho hath promiſed the ſame to all thoſe vvho by thought, vvord, & vvorke are faſtened thereto, in continuall meditation, as this Confraternitie requireth.

Here followeth the Pater noſter & the Aue Maria, the one paraphraſed by S. Francis the other by Saint Bonaventure.

CHAP. 11.

INtending to finish this vvorke vvith the office of the Paſſion, proper for all thoſe vvho are of this Confraternitie: I haue thought good firſt to ſet downe tvvo brieſe explications of our Lords Prayer, & the Angelicall ſalutation, aſvvell becauſe they are vſually ſaid before

fore the beginning of any office as also to encrease the deuotion of the faithfull in saying them at any time, but especially in saying their Beades.

The Pater noster.

OVr *Father*, most blessed, and most holy, our Creatour, our Redeemer & our cõforter, *Which art in heauen*, in the Angels, in the Saints, illuminating them vvith the knovvledge of thee: for thou Lord art a light inflaming thẽ to thy diuine loue, because thou, Lord, art loue, inhabiting & filling them vvith blessednes; for thou Lord art the supreame good, & eternall good, fró vvhó is all good, & vvithout vvhom there is no good. *Hallovved bee thy name*, let thy knovvledge bee manifested vnto vs, that vvee may knovv the latitude of thy Benefits, the Longitude of thy Promises: sublimitie of thy Maiestie, and depth of thy Iudgments; *Thy Kingdome come*, that thou maist raigne in vs, by thy grace, & make vs come to thy Kingdome, vvhere the visiõn of thee is manifest, the loue of thee perfect, the Societie of thee, blessed, the

fruition of thee, eternall. *Thy vvill bee done in earth as it is in heauen*, that vvee may loue thee vvith all our heart, by alvvayes thinking of thee: vvith all our ſoule continually deſiring thee; vvith all our minde, directing all our intentions vnto thee; & ſeeking thy honour in all things, & vvith all our might, employing all the povvers, & faculties of our ſoule, in obedience of thy loue, and in nothing elſe; & that we loue our neighbours as our ſelues, to the vtmoſt of our endeauours dravving all to the loue of thee, reioycing at the good of others as our ovvne, compaſſionating their harmes, & giuing offence to none. *Giue vs this day our daily bread*, that is, thy beloued Sonne our Lord *Ieſus Chriſt*, that vve may remember, apprehend, & reuerence the loue he hath had towards vs: & thoſe things, vvhich he hath ſaid, done, or ſuffered for vs. *And forgiue vs our treſpaſſes*, by thy ineffable mercy, the vertue of the Paſſion of thy beloued Sonne our Lord *Ieſus Chriſt*, & by the merits and interceſſion, of the moſt bleſſed Virgin *Marie*, & all thine Elect,

Elect, *As vve forgiue them that treſpaſſe againſt vs*: & vvhat vve doe not fully forgiue; doe thou, Lord, make vs wholy to remit, that for thee vvee may truly loue our enemies, & for them deuoutly intercede vnto thee, that vvee may render to none euill for euill, but ſtudie for thy ſake to doe good vnto all. *And lead vs not into temptation*, ſecret or manifeſt, ſuddē or importune, *But deliuer vs from euill*; paſt, preſent, and to come. *Amen.* voluntarily and freely.

The Aue Marie.

IN the *Aue Maria*, there are three parts: the firſt is, the Angelicall ſalutation, that is to ſay: the vvords of the Angell Gabriel to our Lady in the Annuntiation: from vvhence this prayer taketh its denominatiō. 2. To this are added ſome vvords of S. *Elizabeth*, ſpoken in ſpirit of prophecie: vvhich tvvo parts only S. *Bonaventure* explicateth. Laſtly the Church to make the prayer more compleate hath added the reſt.

The Seraphicall Doctour contemplating this prayer, cryeth out: let each one, & all of vs, say *Ane Maria &c.* O truely gracious and venerable: O truely glorious & admirable Salutation las *Bede* saith; hy hovv much it is vnheard of in humane cõuersation; by so much it is more suitable to Maries dignitie. In this most svveet Salutation, are set dovvne fiue most svveet sentences, in vvhich are insinuated fiue most svveet commendations or praises of the Virgin: O truely sweet insinuation: wherein is intimated that the B. Virgin *Marie* vvas most pure, most full, most safe, most vvorthy, & most profitable. Most pure by freedome from sinne: most full by affluence of Grace, most safe by the diuine presence, most vvorthy through the reuerence of her person, & most profitable by the excellencie of her offspring.

1. Hovv *Marie* vvas most pure by freedome frõ sinne; is vvel insinuated, vvhen it is said: *Ane. Haile*, for rightly we may say vnto her *Ave*, sith she was most free from all vvoe of sinne, for so it became the Mother of God, vvitnesse

S.

S. *Anſelme* vvho ſaith, It is decent that the conception of that man, should be of a moſt pure Mother, and that the Virgin to vvhom God the Father had diſpoſed to giue his only ſonne, vvho from his boſome he begot equall to himſelfe, that he might be one and the ſame ſonne of God and man, should shine with that puritie, thā which greater vnder God cannot be conceiued.

2. Hovv moſt full *Marie* vvas by affluence of Grace: is declared, in that it is ſaid. *Gratia Plena, Full of Grace.* Truely full, and more than full, as the ſame *Anſelme* deuoutly exclaymeth ſaying. O vvoman full and ouerfull vvith Grace, from the ouerflovving of vvhich plenitude, all creatures doe reuiue.

3. Hovv moſt ſafe, *Marie* vvas by the diuine preſence: is intimated, by the vvords followving *Dominus tecum, Our Lord is vvith thee.* Worthely our Lord being preſent, our Lord being vvith her, *Marie* in a particular manner is moſt ſafe. becauſe Our Lord the Father, our Lord the Sonne, our Lord the Holy Ghoſt, is ſo vvith her, that she

is in a ſpeciall manner moſt familiar vvith him: as is manifeſt by Bleſſed Saint *Bernard*, vvho thus ſpeaketh; Not only our Lord the Sonne, vvhom thou haſt cloathed vvith thy flesh is vvith thee; but alſo our Lord the holy Ghoſt, by vvhom thou didſt conceiue; and our Lord the Father, vvho did beget him, vvhom thou didſt conceiue.

4. Hovv moſt vvorthy *Marie* vvas; for the reuerence of her perſon: is vvell inſinuated vvhen it is ſaid: *Benedicta tu in Mulieribus*; *Bleſſed art thou amongſt vvomen*. For her perſon could by no meanes be not moſt vvorthy; vvhich is moſt reuerend by ſo great a benediction: vvhence againe *Anſelme* exclaiming ſaith, O Bleſſed and more than bleſſed Virgin, by vvhoſe benediction euery creature is bleſſed, not only of the creatour, but the Creatour of the creature.

5. Hovv moſt profitable *Marie* vvas, by the excellency of her offſpring: is intimated, vvhen it is ſaid: *Et benedictus fructus ventris tui*: *Bleſſed is the fruict of thy vvombe*.

For

For by this she vvas moſt profitable to ſaue the vvorld; that she did beare the moſt excellent and moſt povverfull fruict of ſaluation, vvherefore the ſame deuout Saint *Anſelme* ſaith. O Lady, by thy fecunditie, the vncleane ſinner is iuſtified, the damned ſaued, and the banished reduced: thy child bearing, O Lady, hath redeemed the captiuated vvorld, healed the ſicke, raiſed the dead. Thus farre S. *Bonaventure.*

From vvhence vve may briefely gather that in ſaying the *Ave Maria*, vve come firſt vnto her, as acknovvledging her for our Lady, and Miſtris: for ſo the name *Marie* imports. 2. As to a Fountaine of Graces, vvhereby vve may vvater our ſoules. 3 As to the Temple or Arke of God, vvhere vve may find our Lord. 4 As to the meaſure or Rule of all perfection vvher by vve may ſquare our actions. 5 As to the tree of life, or to the Mother of Iesvs, vvho is our Sauiour. 6. As to our Aduocate, invocating her helpe in all our neceſſitie. The deuout may piouſly apply this prayer, to their

particular neceſſities; ſaying either mentally or vocally Pray for vs novv in this neceſſitie, in this occaſion, or in this my deſire &c.

The ſame Aue Maria paraphraſed in manner of prayer.

HAile *Mary*: Lady and Queene of all creatures, ſtarre and Guide in the ſea of this vvorld. *Full of Grace*: to vvhom next to Chriſt Ieſus, vvas communicated all plenitude of Grace, vve come vnto thee; becauſe *Our Lord is vvith thee*: and in thee reſteth as in a tabernacle of mercy. for the cõfort of ſinners: hence I know, if I will be vvith IESVS I muſt be vvith thee, for IESVS is not vvith out MARIE, nor MARIE vvithout IESVS. *Bleſſed art thou amongſt all vvomen.* Yea aboue all creatures, for by thy fulneſſe of Grace, thou doſt ſurpaſſe all creatures, and the holy Trinitie Father, Sonne, & holy Ghoſt doth more intimately abide in thee. *And bleſſed is the fruit of thy Wombe*: in vvhõ, & by vvhom, all benediction arriueth to Men and Angells. Q Bleſſed Virgin

gin & euer to be praiſed of all creatures, grant that I may enioy this bleſſed fruict of thy vvombe, *Ieſus*, our Sauiour, and Redeemer. *O holy Mary* ſith thou art full of Grace and that our Lord is vvith thee and that thou haſt deſerued to be the *Mother of God*, be our Advocate, And *pray for vs ſinners* novv vvhilſt there is time of Mercy, *Novv*, & all times, and in all occaſions, vvherein vve are ſubiect to danger, both in body and ſoule; but eſpecially *In the houre of our death*: vvhen there is greateſt danger and greateſt vvant of helpe, vvhen vve are deſtitute of force or ſtrength, either ſpirituall or corporall, as it vvere in the iavves of our enemies: O then protect vs vnder thy vvings, & receiue vs into the eternall tabernacle, vvhere vvith thee vve may euer enioy thy ſvveet ſonne Ieſus. *Amen.*

The

THE OFFICE OF THE PASSION of our Lord, Composed by S. Bonaventure Doctour of the Church.

CHAP. 12.

At Mattins.

Vers. LOrd thou vvilt open my lyppes.

Resp. And my mouth shall shevv forth thy praise.

Vers. Intend vnto my ayde, O God.

Resp. Lord make hast to helpe me.

Glorie be to the Father, and to the Sonne, & to the holy Ghost.

Euen as it vvas in the beginning and novv, and euer vvorld vvithout end. *Amen.*

Alleluya. *or.* Praise be to thee O King of eternall glorie.

The Inuitatorie.

Christ Iesus taken & derided, both scourged and crucified: come let vs adore

adore. *vvhich is repeated againe.*

Pſalme 94.

COme let vs reioyce vnto our Lord. Let vs make iubilation to God our Sauiour; Let vs preuent his face in confeſſion, & in Pſalmes let vs make iubilation to him.

Chriſt Ieſus taken and derided, both ſcourged & crucified: Come let vs adore.

Becauſe God is a great Lord, and a great King aboue all Gods, becauſe our Lord vvill not repell his people: for in his hand are all the ends of the earth, and he beholdeth the heights of the mountaines.

Come let vs adore.

Becauſe the Sea is his, and he made it, & his hands founded the dry land: come let vs adore & fall dovvne before God, let vs vveepe before our Lord that made vs, for he is the Lord our God, but vve his people and the sheepe of his paſture.

Ieſus Chriſt taken & derided, both ſcourged and crucified: Come let vs adore.

To

XUM

To day if yee ſhall heare his voice; harden not your hearts, as in the exacerbation, according to the day of the tentation in the deſart, vvhere your Fathers tempted me, proued, & ſavv my vvorks

Come let vs adore.

Forty yeares vvas I nigh vnto this generation: and ſaid, theſe alvvaies erre in heart; but they haue not knovvne my vvayes, to vvhom I ſvvare in my vvrath, if they ſhall enter into my reſt.

Ieſus Chriſt taken and derided, both ſcourged and crucified: Come let vs adore.

Glory be to the Father, and to the Sonne, & to the holy Ghoſt.

Euen as it vvas in the beginning & nowv, and euer, and vvorld vvithout end *Amen*.

Come let vs adore.

Ieſus Chriſt taken & derided, both ſcourged & crucified. Come let vs adore.

The Hymne.

IN our Sauiours Paſſion.
VVhich brings to man Saluation.
Lets place our recreation
And our hearts contemplation.
Lets alvvayes beare in memorie
Chriſts' dolours & his opprobrie
The crovvne of thornes his head did beare
The croſſe, the Nailes, & bloudy ſpeare
An eke his fiue moſt ſacred vvounds,
VVhich iuſtly vvith all praiſes ſounds
His vinegar, his reed, his gall,
His death the bitterſt of all.
Let all theſe things vs ſatiate,
And ſvveetly vs inebriate.
VVith all vertues vs replenish:
VVith glorious fruicts embellish.
VVee vvorship thee nayld to the tree,
And begge of thee moſt hartelie,
That to the Saincts ſweet companies
Thou vs vvilt ioyne in paradiſe
Let honour, praiſe, to Chriſt be paid,
VVho for our ſakes vvas ſold, betraid:
To ſaue his people from their loſſe,
Himſelfe to death, gane on the Croſſe.
Amen. Vnto vvhome.

The

Pſalme 2.

VVHy did Gentiles rage, and peoples meditate vaine things.

The Kings of the earth ſtood vp; & the Princes came together in one againſt our Lord & againſt his Chriſt.

Let vs breake their bondes aſunder. and let vs caſt avvay their yoke from vs.

He that dvvelleth in the heauens, ſhall laugh at them, & our Lord ſhall ſcorne them.

Then he ſhall ſpeake to them in his vvrath, & in his furie he ſhall trouble them.

But I am appoynted King by him ouer Syon his holy Hill, preaching his precept.

The Lord ſaid to me, Thou art my Sonne, I this day haue begotten thee.

Aske of me, & I vvill giue thee the Gentiles, for thine inheritance, & thy poſſeſſion the ends of the earth.

Thou ſhalt rule them, in a rod of Yron,

Yron. & as a potters veſſel thou shalt breake them in peeces.

And novv ye Kings vnderſtand: take inſtruction you that iudge the earth.

Serue our Lord in feare: & reioyce to him vvith trembling.

Apprehend diſcipline leſt ſometimes our Lord be vvrath, & you perish out of the iuſt vvay.

When his vvrath shal burne in short time, bleſſed are all that truſt in him.

Glorie be to the Father &c.

Antieme. Vniuſt vvitneſſes haue riſen vp againſt me, and haue not ſpared my ſoule.

Verſ. I haue forſaken my houſe, I haue left mine inheritance.

Reſp. I haue giuen my beloued ſoule into the hands of ſinners

Abſolution.

The Paſſion of our Lord *Ieſus Chriſt* bring vs to the ioyes of paradiſe.

Verſ Bid me O Lord to Bleſſe.

Benediction.

Our Lord by his ſadde Paſſion, grant vs his benediction. *Amen.*

The

XUM

The first Lesson. Ioan. 19. Matt. 27.

PIlate tooke Iesvs & scourged him. & the souldiers platting a crovvne of Thornes, put it vpon his head, & they put about him a purple garment. And they came to him & said, Hail King of the Ievves, & they gaue him blovves; & spitting vpon him they tooke the reed, & smot his head. But thou Lord haue mercy on vs.

Resp. Behold vve haue sene him not hauing beautie nor comlinesse and there vvas no sightlinesse in him: he hath borne our sinnes, grieving for vs. * He vvas vvounded for our iniquities; vvith the vvaile of his stripes vve are healed.

Vers. He hath taken avvay our sorrovves and hath borne our infirmities. He vvas.

Vers. Bid me O Lord to Blesse.

Benediction.

Our Lord by's' sacred crosses price, ioy vs vvith light of Paradise. *Amen.*

2.

2. *Lesson.*

THe souldiers tooke Iesvs & led him forth: and bearing his ovvne Crosse he vvent forth into that, vvhich is called the place of Caluarie in Hebrevv Golgotha: vvhere they crucified him, and vvith him tvvo others, one on the one side & one on the other & in the middest Iesvs: & Iesvs said Father forgiue them for they knovv not what they doe. But thou Lord haue mercy on vs.

Resp. O all yee that passe by the way, attend, and see. * If there be sorrovv like to my sorrovv.

Vers. Heare I beseech all yee peoples & see my sorrovv. If there be.

Vers. Bid me O Lord to blesse.

Benediction.

Christ Iesus blouds asperſion, be our health and protection. *Amen.*

3. *Lesson.*

AFtervvard Iesvs knovving that all things, vvere novv consummate, that

that the ſcripture might be fulfilled, he ſaith, I thirſt. A veſſel therfore ſtood there full of vinegar; And they putting a ſponge full of vinegar about hyſhop offered it to his mouth. Iesvs therfore vvhen he had taken the vinegar ſaid. It is conſumate: & bowing his head, he gaue vp the ghoſt. But thou O Lord haue mercie on vs.

Reſp. There vvas darkeneſſe vpon the vvhole earth, vvhilſt the Ievves crucified Iesvs. And about the ninth houre Iesvs cried out vvith a mighty voice, My God my God, vvhy haſt thou forſaken me.* And bovving his head he yeelded vp the Ghoſt.

Verſ Iesvs crying vvith a loud voice ſaid F ther into thy hands I comméd my Spirit. And Bovving. Glorie be to the Father and to the Sonne and to the holy Ghoſt. And Bovving.

At Lauds.

Verſ. INcline vnto my ayde ô God.
Reſp. O Lord make haſt to helpe me.
Glorie be to the Father &c.
Antieme. I haue ſuffered.

Pſalme

Pſalme 12.

HOw lōg O Lord vvilt thou forget me vnto the end; Hovv long doſt thou turne avvay thy face from me.

Hovv long ſhall I put counſailes in my ſoule, ſorrovv in my heart by day?

Hovv long ſhall mine enemies be exalted ouer mee? regard & heare me O Lord my God.

Illuminate my eies that I ſleepe not in death, at any time: leaſt ſometime my enemie ſay: I haue preuailed againſt him.

They that trouble me vvill reioyce if I be moued: but I haue hoped in thy mercy.

My heart ſhall reioyce in thy ſaluation: I vvill ſing to our Lord vvhich giueth me good things: & I vvill ſing to the name of our Lord moſt high.

Glorie be to the &c.

Antieme. I haue ſuffered reproches & terrours from them, & our Lord is vvith me as a ſtrong vvarrier.

Thren.

Thren. 4.

THe Spirit of our mouth Chriſt our Lord in our ſinnes: to vvhom vve haue ſaid: in thy ſhadovv ſhal vve liue among the Gentils.

Reſp. Thankes be to God.

The Hymne.

TO Chriſt our Guide vvho by his Croſſe:
Hath freed vs from malignants vvayes.
Let's ioyfull ſing, all in a ring.
And let t' heauens exult vvith prayſe.

The cruell paines of thy ſad death
Thy ſacred blouds effuſion.
Rend our hearts that vve may ſeeke thee
O Ieſu our Redemption.

By thy thrice moſt precious ſkarres.
Spits, vvhips & bloudy ſtripes vvithall
VVe all by favour haue obtain'd.
Revvards of Chriſt perpetuall.

The Bloud of thy moſt holy vvounds,
In vvhich vve may be vvasht moſt cleare
So touch our hearts & make vs morne
O Maker of the ſtarry ſphcare.

With

VVith thy louing Paſſions guifts
O Ieſus vs inebriate,
By vvhich ſecurely giue vve pray
Of ioyes the euerlaſting ſtate.
Amen.

Verſ. He gaue the cheeke to him that ſtriketh him.

Reſp. He vvas filled vvith reproches.

Antieme. God hath not ſpared.

The ſong of Zachary. Luc. 1.

BLeſſed be our Lord God of Iſrael: becauſe he hath viſited & wrought the redemption of his people.

And hath erected the horne of ſalnation to vs: in the houſe of Dauid his ſeruant.

As he ſpake by the mouth of his holy Prophets: that are from the beginning.

Saluation from our enemies: & from the hand of all that hate vs.

To vvorke mercy vvith our Fathers: & to remember his holy teſtament.

The oath, vvhich he ſvvare to Abraham our Father, that he vvould giue to vs.

That

That vvithout feare being deliuered from the hand of our enemies: vve may ſerue him.

In holineſſe & Iuſtice before him: all our dayes.

And thou child, ſhalt be the Prophet of the higheſt: for thou ſhalt goe before the face of our Lord, to prepare his vvayes.

To giue knovvledge of ſaluation to his people: vnto remiſſion of their ſinnes.

Through the bovvels of the mercie of our God, in vvhich the Orient from on high hath viſited vs.

To illuminate thē that ſit in darkeneſſe, & on the ſhadovv of death: to direct our feet into the vvay of peace.

Glorie be to the Father &c.

Antieme. God hath not ſpared his ovvne ſonne, but for vs all deliuered him.

Lord haue mercy vpon vs. Chriſt haue mercy vpon vs. Lord haue mercy vpon vs.

Verſ. O Lord heare my prayer.

Reſp. And let my cry come vnto thee.

Let vs pray.

O Lord *Iesus Christ*, vvho in the morning houre, vvouldst for our sakes be spitt on, & buffeted, & vvith glorie didst rise from the dead, make vs for the glorie of thy name suffer reproches, & make vs rise frō vices to virtues, that vve may see thee in Galilee vvith thy Disciples. Who liuest and raignest God vvorld vvithout end. *Amen.*

A commemoration of our B. Lady at Mattins.

IT is declared to *Mary*, that *Christ* is taken captine by the perfidious Ievves, & her whole hart did tremble, & she vvas euill vsed.

Vers. Neuer did mother suffer dolours.

Resp. As *Mary* cōsidering the markes of her sonnes stripes.

Let vs pray.

VVE beseech thy piety O Lord, by vvhich thou hast vnder-

gon for vs tẽporall death and wouldst not ſpare thy owne body, nor thy mothers griefe, grant that wee being mindfull of thine & thy Mothers paſſion, may be partakers of your eternall happineſſe. Who liueſt & raigneſt &c. *Amen.*

At Prime.

Verſ. INcline vnto my aide O God.
Reſp. O Lord make haſt to helpe me.
Glory be to the Father, &c.

The Hymne.

THou vvhoſe face avvaile did blind
Yet ſomme of Iuſtice euer ſhin'd.
Waſt mock'd by villains bẽding knee
And ſcourg'd vvith vvhips moſt cruellie.
With heart attent vve beg of thee
O to vs, propitious be.
And by thy pious clemency,
Glorifie vs eternally.
Laud, honour &c.

As in the Hymne at Mattins.

Antieme. I haue not turned.

Pſalme

Psalme 42.

IVdge me O God and discerne my cause, from the nation not holie, from the vniust and deceitfull man deliuer me.

Because thou art God my strength: vvhy hast thou repelled me? and vvhy goe I sorrovvfull, vvhiles the enemie afflicteth me?

Send forth thy light and thy truth: they haue conducted me, and haue brought me into thy holy hill, and into thy tabernacles.

And I vvill goe in to the Altar of God: to God, which maketh my youth ioyfull.

I vvill confesse to thee on the harpe O God my God: why art thou sorrowfull O my soule, and vvhy dost thou trouble me.

Hope in God, because yet vvill I cõfesse to him: the saluation of my coũtenance, O my God.

Glory be to the Father &c.

Antiphona. I haue not turned avvay my face frõ the rebukers & spitters on me.

CHAP. Hebr. 12.

THinke diligently vpō him which ſuſtained of ſinners ſuch contradiction againſt himſelfe, that you be not vvearied fainting in your minds.

Reſp. Thankes be to God.

Verſ. When he vvas reuiled, he reuiled not againe.

Reſp. When he ſuffered, he threatned not.

Verſ. Lord heare my prayer.

Reſp. And let my cry come to thee.

Let vs pray.

O Lord *Ieſus Chriſt*, vvho in the firſt houre of the day vvaſt preſented to Pilate the iudge for vs ſinners, and didſt appeare to *Marie Magdalene*; appeare vnto vs by internall grace, and giue to vs ſinners true repentance, that vve may ſtrictly iudge our ſelues for the euill, vve haue committed and in the laſt iudgement let vs not be adiudged to punishmēt, but be aſſociated vnto

vnto the faithfull in heauen. Who liueſt & raigneſt &c. *Reſp.* *Amen.*

At Tierce.

Incline vnto my aide &c.

Hymne.

VVHo at the third houre of the day,
Waſt to ſad torments led avvay,
O Chriſt that didſt on shoulders beare
The Croſſe for vs vvho ſinners vvere,
Make vs with loue thee to embrace,
And ſteppes of holy life to trace,
That ſo by vs a quiet reſt,
In heauens kingdome be poſſeſt.
Let, Honour &c.
Antieme. Our Lord.

Pſalme 63.

HEare O God my prayer, vvhen I make petition: from the feare of my enemies deliuer my ſoule.
Thou haſt protected me, from the aſſemblie of the malignants: from the

multitude of them that vvorke iniquitie.

Becauſe they haue sharpned their tõgues as a ſworde: they haue bent the bow of a bitter thing, that they may shoote in ſecrets at the immaculate.

Sodainely they vvill shoote at him, and vvill not feare: they haue confirmed to themſelues a wicked word.

They haue talked to hide ſnares; they haue ſaid vvho shall ſee them.

They haue ſearched iniquities, they haue failed ſearching vvith ſcrutinie.

Man shall come to a deep heart: & God shal be exalted.

Childrens arrovves are made their vvounds; & their tongues are weakned againſt them.

All that ſavv them vvere troubled: and euery man feared.

And they shevved forth the vvorkes of God: and they vnderſtood his doings.

The iuſt shall reioyce in our Lord, & shall hope in him, and all the right of heart shal be praiſed.

Glorie be to the Father &c.

Antieme. Our Lord as a sheepe to the

the ſlaughter is led and hath not opened his mouth.

CHAP. 1: Pet. 2.

CHriſt hath ſuffered for vs, leauing you an example that you may follovv his ſteppes. Who did no ſinne, neither vvas guile found in his mouth.

Reſp. Thankes be to God.

Vers. Ioy being propoſed vnto him he ſuſtayned the Croſſe.

Reſp. Contemning Confuſion.

Lord haue mercy on vs, Chriſt haue mercy on vs. Lord haue mercy on vs.

Let vs pray.

O Lord *Ieſus Chriſt*, vvho in the third houre of the day haſt ſuſtained ſtripes for vs: and haſt inflamed the hearts of the faithfull by the infuſion of the holy Ghoſt: grant vs vvith vvorthy chaſtiſement to punish the euill vve haue done; and extinguish the flames of our vices, by the teares of compunction; that vvhileſt vve are afflicted vvithin, & vvithout,

vve may deſerue to be conſolated by the ſvveetneſſe of thy ſpirit. Who liueſt and raigneſt, &c.

At Sext.

Incline vnto mine aide, &c.

Hymne.

THe Croſſe he ſuffred for our cure.
An on it thirſt he did endure,
Our Ieſus hands vvere pierced through,
And feet likevviſe vvith nailes moſt rough.
Honor and Benediction,
Be to the crucified ſonne,
VVho by the paines he vndervvent,
Hath freed vs from our banishment.
Laud honour &c.
Antieme. They haue.

Pſalme 115.

I Beleeued for vvhich cauſe I ſpake: but I vvas humbled exceedingly.
I ſaid in mine exceſſe: euery man is a lyar.
What ſhall I render to our Lord, for

for all things that he hath rendred to me.

I vvill take the Chalice of ſaluation: and I vvill inuocate the name of our Lord.

I vvill render my vovves to our Lord, before all his people: pretious in the ſight of our Lord is the death of his Saincts.

O Lord becauſe I am thy ſeruant: I am thy ſeruant, and the ſonne of thy handmaide.

Thou haſt broken my bonds: I vvill ſacrifice to thee the hoaſt of praiſe, & I vvill inuocate the name of our Lord.

I vvill render my vowes to our Lord in the ſight of all his people, in the courtes of the houſe of our Lord, in the middes of thee O Ieruſalem.

Glorie be to the Father &c.

Antieme. They haue put ouer his head his cauſe vvritten *Ieſus of Nazareth King of the Iewes.*

CHAP: 1. Pet. 2.

HE deliuered himſelfe to him that iudged him vniuſtly: becauſe he

carried our ſinnes in his body vpon the tree, that dead to ſinne vve may liue to Iuſtice, by vvhoſe ſtripes vve are healed. *Reſp.* Thankes be to God.

Verſ. He vvas offered becauſe himſelfe vvould.

Reſp. And he hath borne our ſinnes.

Lord haue mercy on vs; Chriſt haue mercy on vs. Lord haue mercy on vs.

Let vs pray.

O Lord *Ieſus Chriſt* who in the ſixth houre of the day for our ſaluation didſt ſtreach forth thy hands on the Croſſe & didſt ſuffer fiue vvounds, clemently receiue in the armes of thy mercy vs flying vnto thee, and heale with thy medicine the vvounds of our mindes, that being purged from the filth of ſinne, vve may become the temple of the holy Ghoſt. Who liueſt & raigneſt, &c.

At None.

Incline vnto mine aide &c.

Hymne.

CHriſts euer bleſſed Paſſion,
Be vnto vs redemption:
By it prepared for vs all,
Let come thy ioyes celeſtiall.
To Chriſt our Lord all glorie bee
Who hanging on the Croſſes Tree.
Crying aloud gaue vp his Ghoſt
And ſaued the vvorld that vvas loſt.
Laud, honour, &c.
Antieme. And vvhen.

Pſalme 141.

VVIth my voice I haue cried to our Lord: vvith my voice I haue prayed to our Lord.
I povvre out my prayer in his ſight, and I pronounce my tribulation before him.
When my ſpirit faileth of my ſelfe, & thou haſt knovvne my pathes.
In this vvay vvhich I vvalked, they hid a ſnare for me.
I looked tovvard the right hand, & ſavv, and there is none that vvould knovv me. Flight

Flight hath failed me: and there is none to require my ſoule.

I haue cryed to thee O Lord, I haue ſaid: Thou art my hope, my portion in the land of the liuing.

Attend to my petition: becauſe I am humbled exceedingly.

Deliuer me from them that perſecute me: becauſe they are made ſtrõg ouer me.

Bring forth my ſoule out of priſon, to confeſſe vnto thy name: the iuſt expect me, till thou revvard me.

Glorie be to the Father, &c.

Antieme. And when Ieſus had taken the vinegar he ſaid: It is conſummate. And bovving his head, he gaue vp the Ghoſt.

CHAP: Heb. 12.

IT became him, for vvhom all things, & by vvhom all things vvere made, that had brought many children vnto glorie to conſummate the author of our ſaluation by his paſſion.

Reſp. Thankes be to God.

Verſ. He hath deliuered his ſoule vn-

to

to death. *Resp.* And vvas reputed amonst the vvicked.

Lord haue mercy vpon vs. Christ haue mercy vpon vs. Lord haue mercy vpon vs.

Let vs pray.

O Lord *Iesus Christ* vvho in the ninth houre of the day for mans saluation, hast deliuered thy soule to death: and ascended into heauen. Viuificate our hearts by the infusion of thy loue that vve may be able to loue thee, and in mind adhere to celestiall things, and by mortification of the flesh imitate thy death. That vvhilest we are made partakers of thy Passion, thou maist make vs partakers of thy consolation. Who liuest. &c.

At Vespers.

Incline vnto my aide &c.

Antieme. Thou art vvorthy.

Psalme 29.

I Will exalt thee O Lord, because thou hast receiued me: neither hast de-

delighted in mine enemies ouer me.

O Lord my God I haue cried to thee, & thou hast healed me.

Lord thou hast brought forth my soule out of hel : thou hast saued me from them that goe dovvne into the lake.

Sing to our Lord ye his Saincts: & confesse to the memorie of his holinesse.

Because vvrath is in his indignation: & life in his vvill.

At euening shall vveping abide : & in the morning gladnesse.

And I said in my abundance : I vvill not be moued for euer.

O Lord in thy vvill, thou hast giuen strength to my beautie.

Thou hast turned avvay thy face from me, & I became troubled.

To thee O Lord I vvill cry : & I vvill pray to my God.

What profit is in my bloud, whiles I descend into corruption.

Shall dust confesse to thee , or declare thy truth.

Our Lord hath heard, & had mercie on me, our Lord is become my helper.

Thou

Thou haſt turned my mourning into ioy vnto me: thou haſt cut my ſack-cloath, and haſt compaſſed me vvith gladneſſe.

That my glorie may ſing to thee: & I be not compunct: Lord my God for euer vvill I confeſſe to thee.

Glorie be to the Father &c.

Antieme. Thou art worthy O Lord, to take the booke and to open the ſeales thereof, becauſe thou waſt ſlaine and haſt redeemed vs to God in thy bloud.

CHAP. Hebr. 2.

VVE haue ſeene Iesvs becauſe of the Paſſion of death crovvned vvith glorie and honour, that through the grace of God he might taſt death for all.

Reſp. Thankes be to God.

Hymne.

VVHo by the cruel pangs of death.
Didſt breake the fetters of our thrall.

Lead vs to thy moſt perfect peace
O Iesv crovvne of virgins all.
In thy tortures a cup of Gall
Thou drunk'ſt of bitter ſauory.
For the ſinnes of men committed.
O Chriſt eternall King moſt high.
Vnto thy people, vvho thy deaths
Sad paine to memorie doe call.
Giue vertue and ſaluation
O Chriſt redeemer of vs all.
On th' Altar of this bitter Croſſe,
Thou ſhedſt ore-flovving bloudy ſtreames;
Worthy Ieſu, Gracious King
O Conſort of thy Fathers beames:
O ſacred bloud of Ieſus-Chriſt
Which envious foes haſt quailed,
Make vs to thirſt, and grant to come,
To the lambs ſvveet feaſt prepared.
Amen.

Verſ. The diſcipline of our peace vpon him.
Reſp. With the vvaile of his ſtripes vve are healed.
Antiema. Our good Paſtor.

Canticle.

MY soule doth magnifie our Lord.

And my spirit hath reioiced in God my Sauiour.

Because he hath regarded the humility of his handmaid: for behold from hence forth all generations shall call me blessed.

Because he that is mighty hath done great things to me: and holy is his name.

And his mercy from generation vnto generations: to them that feare him.

He hath shewed might in his arme: he hath dispersed the proud in the conceit of their heart.

He hath deposed the mighty from their seat, & hath exalted the humble.

The hungry he hath filled vvith good things: & the rich he hath sent avvay empty.

He hath receiued Israel his child: being mindfull of his mercy.

As he spake to our Fathers: to

Abra-

Abraham, and his seed for euer.

Glory be to the Father, and to the Sonne, &c.

Antieme. Our good Pastor fountaine of liuing vvater is gone, for he hath exposed his soule for his sheepe and hath vouchsafed to die for his flocke. Lord haue mercy vpon vs. Christ haue mercy vpon vs. Lord haue mercy vpon vs.

Let vs pray.

O Lord *Iesus Christ* vvho in the euening of the day didst giue to thy disciples the mysteries of thy body and bloud, and vvast taken downe from the crosse: take avvay the vices and iniquities vve haue committed, that vvith a pure conscience vve may receiue those misteries that they may be a remedie to vs here, & euer more, Who liuest & raignest &c.

Commemoration of the B. Virgin.

Antieme. O Queene of Clemency Virgin Mother of Christ: vvhen thou didst

didst see thy sonne to die on the Crosse, no griefe vvas like to thy dolour.

Vers. What tongue can tell the Mothers crosse.

Resp. To see her Sonne nail'd on the Crosse.

Let vs pray.

O Lord *Iesus Christ* most svveet sõne of the Virgin *Marie*, vvho didst suppe vvith the Traytor, and after taken, vvast most vilely handled, grant vve beseech thee, that vve vvho suffer vvith thee and thy most holy Mother, may deserue to remaine vvith you vvithout end. Who liuest & raignest, &c.

At Compline.

CONvert vs O God, our Sauiour. And auert thine ire from vs: Incline vnto my aide &c.

Antieme. They shall lament.

Psalme 87.

O Lord the God of my Saluation: in the day haue I cried, and in the night before thee.

Let my prayer enter in thy sight: incline

The Hymne.

THou vvho harmeleſſe King didſt die
And in a ſtony tombe vvouldſt lie.
Cauſe vs in thee to take our reſt,
And life to lead thats truely bleſt.
O Lord deſcend vnto our aide,
VVhoſe bloud our ranſome vvel hath paide,
And piouſly conduct vs all
To ioyes of peace perpetuall.
Laud, honour, &c.

CHAP. 1. Pet. 4.

CHriſt hauing ſuffered in the flesh, be you alſo armed vvith the ſame cogitation.

Verſ. His place is made in peace.
Reſp And his habitation in Sion.
Antieme. O Sauiour.

Canticle.

NOvv thou doſt diſmiſſe thy ſernant O Lord: accordi.g to thy vvord in peace.

Becauſe

Becauſe mine eies haue ſeene, thy ſaluation.

Which thou haſt prepared, before the face of all peoples.

A light to the reuelation of the Gentils: and the glorie of thy people Iſrael.

Glorie be to the Father, &c.

Antieme. O Sauiour of the vvorld ſaue vs vvho by the Croſſe and bloud thaſt redeemed vs, helpe vs vve beſeech thee our God.

Lord haue mercy vpon vs. Chriſt haue mercy vpon vs. Lord haue mercy vpon vs. *Pater noſter &c.*

Verſ. O Lord heare my prayer.

Reſp. And let my cry come vnto thee.

Let vs pray.

O Lord *Ieſus Chriſt* vvhoſe ſvveat-t rough ſadneſſe of ſoule in the houre of Compline was made bloudy, vvhen thou vvaſt alſo buried, and lamented by the vvomen: take avvay frō vs all ſadneſſe, & giue vs true ioy, and mercie burie vs from the vanitie of

multitude of them that vvorke iniquitie.

Becauſe they haue sharpned their tõgues as a ſworde: they haue bent the bow of a bitter thing, that they may shoote in ſecrets at the immaculate.

Sodainely they vvill shoote at him, and vvill not feare: they haue confirmed to themſelues a wicked word.

They haue talked to hide ſnares; they haue ſaid vvho shall ſee them.

They haue ſearched iniquities, they haue failed ſearching vvith ſcrutinie.

Man shall come to a deep heart: & God shal be exalted.

Childrens arrovves are made their vvounds; & their tongues are weakned againſt them.

All that ſavv them vvere troubled: and euery man feared.

And they shevved forth the vvorkes of God: and they vnderſtood his doings.

The iuſt shall reioyce in our Lord, & shall hope in him, and all the right of heart shal be praiſed.

Glorie be to the Father &c.

Antieme. Our Lord as a sheepe to the

the slaughter is led and hath not opened his mouth.

CHAP. 1. Pet. 2.

CHrist hath suffered for vs, leauing vnto vs an example that you may follow his steppes. Who did no sinne, neither was guile found in his mouth.

Resp. Thankes be to God.

Vers. Ioy being proposed vnto him he sustayned the Crosse.

Resp. Contemning Confusion.

Lord haue mercy on vs, Christ haue mercy on vs. Lord haue mercy on vs.

Let vs pray.

O Lord *Iesus Christ*, who in the third houre of the day hast sustained stripes for vs: and hast inflamed the hearts of the faithfull by the infusion of the holy Ghost: grant vs with worthy chastisement to punish the euill we haue done; and extinguish the flames of our vices, by the teares of compunction; that whilest we are afflicted within, & without,

vve may deſerue to be conſolated by the ſvveetneſſe of thy ſpirit. Who liueſt and raigneſt, &c.

At Sext.

Incline vnto mine aide, &c.

Hymne.

THe Croſſe he ſuffred for our cure.
An on it thirſt he did endure,
Our Ieſus hands vvere pierced through,
And feet likevviſe vvith nailes moſt rough.
Honor and Benediction,
Be to the crucified ſonne,
VVho by the paines he vndervvent,
Hathfreed vs from our banishment.
Laud honour &c.
Antieme. They haue.

Pſalme 115.

I Beleeued for vvhich cauſe I ſpake: but I vvas humbled exceedingly.
I ſaid in mine exceſſe: euery man is a lyar.
What ſhall I render to our Lord, for

for all things that he hath rendred to me.

I vvill take the Chalice of ſaluation: and I vvill inuocate the name of our Lord.

I vvill render my vowes to our Lord, before all his people: pretious in the ſight of our Lord is the death of his Saincts.

O Lord becauſe I am thy ſeruant: I am thy ſeruant, and the ſonne of thy handmaide.

Thou haſt broken my bonds: I vvill ſacrifice to thee the hoaſt of praiſe, & I vvill inuocate the name of our Lord.

I vvill render my vowes to our Lord in the ſight of all his people, in the courtes of the houſe of our Lord, in the middes of thee O Ieruſalem.

Glorie be to the Father &c.

Antieme. They haue put ouer his head his cauſe vvritten *Ieſus of Nazareth King of the Iewes.*

CHAP: 1. Pet. 2.

HE deliuered himſelfe to him that iudged him vniuſtly: becauſe he

carried our ſinnes in his body vpon the tree, that dead to ſinne vve may liue to Iuſtice, by vvhoſe ſtripes vve are healed. *Reſp.* Thankes be to God.

Verſ. He vvas offered becauſe himſelfe vvould.

Reſp. And he hath borne our ſinnes.

Lord haue mercy on vs; Chriſt haue mercy on vs. Lord haue mercy on vs.

Let vs pray.

O Lord *Ieſus Chriſt* who in the ſixth houre of the day for our ſaluation didſt ſtreach forth thy hands on the Croſſe & didſt ſuffer fiue vvounds, clemently receiue in the armes of thy mercy vs flying vnto thee, and heale with thy medicine the vvounds of our mindes, that being purged from the filth of ſinne, vve may become the temple of the holy Ghoſt. Who liueſt & raigneſt, &c.

At None.

Incline vnto mine aide &c.

Hymne.

CHrists euer blessed Passion,
Be vnto vs redemption:
By it prepared for vs all,
Let come thy ioyes celestiall.
To Christ our Lord all glorie bee
Who hanging on the Crosses Tree.
Crying aloud gaue vp his Ghost
And saued the vvorld that vvas lost.
Laud, honour, &c.
Antieme. And vvhen.

Psalme 141.

VVIth my voice I haue cried to our Lord: vvith my voice I haue prayed to our Lord.
I povvre out my prayer in his sight, and I pronounce my tribulation before him.
When my spirit faileth of my selfe, & thou hast knovvne my pathes.
In this vvay vvhich I vvalked, they hid a snare for me.
I looked tovvard the right hand, & savv, and there is none that vvould knovv me. Flight

XUM

Flight hath failed me: and there is none to require my ſoule.

I haue cryed to thee O Lord, I haue ſaid: Thou art my hope, my portion in the land of the liuing.

Attend to my petition: becauſe I am humbled exceedingly.

Deliuer me from them that perſecute me: becauſe they are made ſtrõg ouer me.

Bring forth my ſoule out of priſon, to confeſſe vnto thy name: the iuſt expect me, till thou reward me.

Glorie be to the Father, &c.

Antieme. And when Ieſus had taken the vinegar he ſaid: It is conſummate. And bowing his head, he gaue vp the Ghoſt.

CHAP: Heb. 12.

IT became him, for whom all things, & by whom all things were made, that had brought many children vnto glorie to conſummate the author of our ſaluation by his paſſion.

Resp. Thankes be to God.

Vers. He hath deliuered his ſoule vn-

to

to death. *Resp.* And vvas repulsed amonst the vvicked.

Lord haue mercy vpon vs, Christ haue mercy vpon vs. Lord haue mercy vpon vs.

Let vs pray.

O Lord *Iesus Christ* vvho in the ninth houre of the day for mans saluation, hast deliuered thy soule to death: and ascended into heauen. Vivificate our hearts by the infusion of thy loue that vve may be able to loue thee, and in mind adhere to celestiall things, and by mortification of the flesh imitate thy death. That vvhilest we are made partakers of thy Passion, thou maist make vs partakers of thy consolation. Who liuest. &c.

At Vespers.

Incline vnto my aide &c.

Antieme. Thou art vvorthy.

Psalme 29.

I Will exalt thee O Lord, because thou hast receiued me: neither hast de-

delighted my vile enemies over me.

O Lord my God I haue cried to thee; & thou hast healed me.

Lord thou hast brought forth my soule out of hel : thou hast saued me from them that goe dovvne into the lake.

Sing to our Lord ye his Saincts: & confesse to the memorie of his holinesse.

Because vvrath is in his indignation: & life in his vvill.

At euening shall vveping abide : & in the morning gladnesse.

And I said in my abundance : I vvill not be moued for euer.

O Lord in thy vvill, thou hast giuen strength to my beautie.

Thou hast turned avvay thy face from me, & I became troubled.

To thee O Lord I vvill cry : & I vvill pray to my God.

What profit is in my bloud, whiles I descend into corruption.

Shall dust confesse to thee , or declare thy truth.

Our Lord hath heard, & had mercie on me, our Lord is become my helper.

Thou

Thou haſt turned my mourning into ioy vnto me: thou haſt cut my ſack-cloath, and haſt compaſſed me vvith gladneſſe.

That my glorie may ſing to thee: & I be not compunct: Lord my God for euer vvill I confeſſe to thee.

Glorie be to the Father &c.

Antieme. Thou art worthy O Lord, to take the booke and to open the ſeales thereof, becauſe thou waſt ſlaine and haſt redeemed vs to God in thy bloud.

CHAP. Hebr. 2.

VVE haue ſeene Iesvs becauſe of the Paſſion of death crovvned vvith glorie and honour, that through the grace of God he might taſt death for all.

Reſp. Thankes be to God.

Hymne.

VVHo by the cruel pangs of death.
Didſt breake the fetters of our thrall.

Lead

XUM

Lead vs to thy moſt perfect peace
O Iesv crovvne of virgins all.
In thy tortures a cup of Gall
Thou drunk'ſt of bitter ſauory.
For the ſinnes of men committed.
O Chriſt eternall King moſt high.
Vnto thy people, vvho thy deaths
Sad paine to memorie doe call.
Giue vertue and ſaluation
O Chriſt redeemer of vs all.
On th' Altar of this bitter Croſſe,
Thou ſhedſt ore-flovving bloudy
ſtreames;
Worthy Ieſu, Gracious King
O Conſort of thy Fathers beames:
O ſacred bloud of Ieſus-Chriſt
Which envious foes haſt quailed,
Make vs to thirſt, and grant to come,
To the lambs ſvveet feaſt prepared.
Amen.

Verſ. The diſcipline of our peace vpon him.

Reſp. With the vvaile of his ſtripes vve are healed.

Antiema. Our good Paſtor.

Canticle.

MY soule doth magnifie our Lord.

And my spirit hath reioiced in God my Sauiour.

Because he hath regarded the humility of his handmaid: for behold from hence forth all generations shall call me blessed.

Because he that is mighty hath done great things to me: and holy is his name.

And his mercy from generation vnto generations: to them that feare him.

He hath shewed might in his arme: he hath dispersed the proud in the conceit of their heart.

He hath deposed the mighty from their seat, & hath exalted the humble.

The hungry he hath filled vvith good things: & the rich he hath sent avvay empty.

He hath receiued Israel his child: being mindfull of his mercy.

As he spake to our Fathers: to

Abra-

Abraham, and his ſeed for euer.

Glory be to the Father, and to the Sonne, &c.

Antieme. Our good Paſtor fountaine of liuing vvater is gone, for he hath expoſed his ſoule for his sheepe and hath vouchſafed to die for his flocke. Lord haue mercy vpon vs.

Chriſt haue mercy vpon vs. Lord haue mercy vpon vs.

Let vs pray.

O Lord *Ieſus Chriſt* vvho in the euening of the day didſt giue to thy diſciples the myſteries of thy body and bloud, and vvaſt taken downe from the croſſe: take avvay the vices and iniquities vve haue committed, that vvith a pure conſcience vve may receiue thoſe miſteries that they may be a remedie to vs here, & euer more, Who liueſt & raigneſt &c.

Commemoration of the B. Virgin.

Antieme. O Queene of Clemency Virgin Mother of Chriſt: vvhen thou didſt

didst see thy sonne to die on the Crosse, no griefe vvas like to thy dolour.

Vers. What tongue can tell the Mothers crosse.

Resp. To see her Sonne nail'd on the Crosse.

Let vs pray.

O Lord *Iesus Christ* most svveet sõne of the Virgin *Marie*, vvho didst suppe vvith the Traytor, and after taken, vvast most vilely handled, grant vve beseech thee, that vve vvho suffer vvith thee and thy most holy Mother, may deserue to remaine vvith you vvithout end. Who liuest & raignest, &c.

At Compline.

CONvert vs O God, our Sauiour.
And auert thine ire from vs:
Incline vnto my aide &c.

Antieme. They shall lament.

Psalme 87.

O Lord the God of my Saluation: in the day haue I cried, and in the night before thee.

Let my prayer enter in thy sight: incline

cline thine eare to my petition.

Becauſe my ſoule is replenished vvith euills, & my life hath approched to hell.

I am accounted vvith them that deſcend into the lake: I am become as a man vvithout helpe, free among the dead.

As the vvounded ſleeping in the ſepulchers, of vvhom thou art mindfull no more: and they are caſt off from thy hand.

They haue put me in the lower lake: in the darke places and in the ſhaddovv of death.

Thy furie is confirmed vpon me: and all thy vvaues thou haſt brought in vpon me.

Thou haſt made my familiars farre from me: they haue put me abomination to themſelues.

I vvas deliuered & came not forth: mine eies languiſhed for Pouertie.

I cried to thee all the day: I ſtretched my hands to thee.

Wilt thou doe maruels to the dead: or ſhall Phyſitians raiſe to life, & they confeſſe to thee?

Shal

Shal any in the ſepulchre declare thy mercie, and thy truth in perdition?

Shal thy marvellous vvorkes be knovvne in darkeneſſe: and thy Iuſtice in the land of obliuion?

And I, O Lord, haue cryed to thee: & in the morning shall my prayer preuent thee.

Why doſt thou O Lord reiect my prayer: turneſt avvay thy face from mee?

I am poore and in labours from my youth: and being exalted, humbled, & troubled.

Thy vvrathes haue paſſed vpon me: & thy terrours haue troubled me.

They haue compaſſed me as vvater all the day: they cõpaſſed me together.

Thou haſt made friend & neighbour farre from me: and my familiars becauſe of miſerie.

Glorie be to the Father. &c.

Antieme. They shall lament as it vvere vpon an only begotten, becauſe our Innocent Lord is ſlaine.

The Hymne.

THou vvho harmeleſſe King didſt die
And in a ſtony tombe vvouldſt lie.
Cauſe vs in thee to take our reſt,
And life to lead thats truely bleſt.
O Lord deſcend vnto our aide,
VVhoſe bloud our ranſome vvel hath paide,
And piouſly conduct vs all
To ioyes of peace perpetuall.
Laud, honour, &c.

CHAP. 1. Pet. 4.

CHriſt hauing ſuffered in the flesh, be you alſo armed vvith the ſame cogitation.

Verſ. His place is made in peace.
Reſp And his habitation in Sion.
Antieme. O Sauiour.

Canticle.

NOvv thou doſt diſmiſſe thy ſervant O Lord: according to thy vvord in peace.

Becauſe

Because mine eies haue seene, thy saluation.

Which thou hast prepared, before the face of all peoples.

A light to the reuelation of the Gentils: and the glorie of thy people Israel.

Glorie be to the Father, &c.

Antieme. O Sauiour of the vvorld saue vs vvho by the Crosse and bloud thast redeemed vs, helpe vs vve beseech thee our God.

Lord haue mercy vpon vs. Christ haue mercy vpon vs. Lord haue mercy vpon vs. *Pater noster &c.*

Vers. O Lord heare my prayer.

Resp. And let my cry come vnto thee.

Let vs pray.

O Lord *Iesus Christ* vvhose svveat rough sadnesse of soule in the houre of Compline was made bloudy, vvhen thou vvast also buried, and lamented by the vvomen: take avvay fro vs all sadnesse, & giue vs true ioy, and truelie burie vs from the vanitie of

of this vvorld, and dravv forth from our eies teares of pious Compassion, that vvhilest vve bevvaile thy sufferances we may deserue to be comforted by thee here, and in the celestiall Court. Who liuest and raignest vvith God the Father, in the vnitie of the holy Ghost vvorld vvithout end.

Resp. Amen.

Vers. O Lord heare my prayer.

Resp. And let my cry come vnto thee.

Vers. Blesse vve our Lord.

Resp. Thankes be to God.

The Blessing. Our Omnipotent & mercifull Lord: the Father, and Sonne, and the Holy Ghost blesse & keepe vs.

Resp. Amen.

A Prayer daily ſaid by the Venerable Mother Levvis, a Religious vvoman of the Order of S. Clare, in the Citie of Carion in Spaine; vvho, among other particular graces and priviledges granted vnto her by our Saviour Ieſus Chriſt, had this, that for aboue 20. yeares, shee taſted no other ſuſtenance than the ſacred Body and Bloud of our Lord Ieſus Chriſt in the B. Sacrament of the Altar, at the receiuing of vvhich shee deuoutly pronounced this enſuing prayer.

MOſt benigne Iesv, and gracious Redeemer, ſeeing that thou art pleaſed, yea, and commandeſt, that I should come ſo often to thy ſacred table; behold, I open my heart, & dilate (as much as I can) the ſmalneſſe of mine interiour; purifying my conſcience, and preparing my lips, to receiue thy precious Body, in this Venerable Sacrament. And ſith that thou inuiteſt all thoſe vvho are thirſtie, to come to the Fountaine of thy celeſtiall benedictions; Grant, by thy infi-

infinite mercie, that I may receiue thee vvorthily. And although I am void of the gold of burning Charitie, or siluer of precious pietie, or any other chãge, cõmutation, or coyne of good vvorks, yet vvill I not faile of a firme confidence in thy infinite bountie, & goodneſſe, acknovvledging my ſelfe deficient in all things, eſpecially in this preparation: vvherefore, I bumbly beſeech thine infinite goodneſſe, to aſſiſt me vvith, the merits of thy dolorous Paſſion, that by the application thereof, my coldneſſe, tepiditie, and indiſpoſition may be ſupplyed. For by this meanes, my miſeries, infirmities, and neceſſities, may be ſo many motiues for me to come vnto thee vvith the greateſt faith, loue, & Charitie that poſſibly I cã; & vvith greater zeale and ardour receiue the holy & euer Bleſſed Sacrament of the Altar. Be thy happy comming then alvvayes bleſſed; for as much as thereby thou vouchſafeſt to viſit, ſaue, heale, & fortifie, ſo poore & needie a vvretch as my ſelfe. be thou therefore praiſed for euer: let all my ſenſes, affections, facul-

faculties, and powers acknowledge, by a continuall gladneſſe, that thou art the moſt welcome vnto them. The greatneſſe of the circuit of heauen nor the vaſt extent of the earth, are not capable, nor worthie to comprehend thee; notwithſtanding I make bold, to offer thee my heart: & to receiue thee therein, not as a ſtranger, or Pilgrim, but as a cõſtant & perpetuall gueſt Be pleaſed then, to accept thereof here on earth for thy habitation, by Grace, fauour. & benediction, & in heauen, by the fruition of thy glorie, and bleſſed viſion. Amen. *Ieſus Maria.*

Aſpirations before Communion, to be vſed according to euch ones deuotion.

O Sweet Sauiour Iesv, more white than the Lillie more beautifull & gracious than the Roſe, what moueth thee to deſcend from thy Throne of Maieſtie, to reſt in the middeſt of vncleaneſſe; yea in the ſinke of a ſinneſull heart.

O Angels and Archangels, drawe

pere to deck the temple of my ſoule, vvhich is novv to lodge your Maſter; adorne it, vvith a thouſand lampes of loue: Embellish it, vvith your beautie; hang it about vvith the tapeſtry of your puritie; and make it shine vvith your vertues.

O holy Mother of my benigne Iesvs, make my heart, a faire tabernacle, to receiue vvhō thou haſt borne nine months in thy vvombe.

O Glorious *S. Ioſeph*, the faithfull Guardian of the diuine bridegroome of my ſoule, lodge this King of heauen vvithin my heart; but firſt, prepare and order it vvith ſuch vertues, vvhich haue made thee vvorthy in this world, to enioy his amourous preſence.

O Bleſſed Saint *Francis*, vvho haſt deſerued to receiue the Bethlemitic all child in thy armes, obtaine grace for me, that I may vvorthily receiue him, in my ſoule; vvith the like fervour & deuotion.

Come ô King of Angels, loue admits no delay, come vvith ſpeede to me, & make me a beautifull Reliquarie of thy precious body.

Come

Come ô moſt benigne Redeemer, vvith patience to ſupport my imperfections, and refuſe not a poore ſinner, vvho is the fitteſt obiect to extoll thy mercy.

Come ô milde Iesv cloathed vvith humilitie, and diſdaine me not although I am the moſt vile & abiect of all creatures.

Come ô conſuming fire of Charitie, enflame my heart, more cold than Ice it ſelfe; purifie my ſoule vvherein appeareth nought but droſſe.

Come ô Wiſdome of the Father, and let thy diuine ſplendour diſſipate the darkneſſe of ignorance, vvhich obſcureth my vnderſtanding.

Come moſt bountifull Iesv, and enrich my poore ſoule (begging the participation of thy treaſure) vvith thy celeſtiall Guifts.

Come ô Vigilant Paſtour, vvith diligence to driue and expell my ſloth & negligence.

Come ô liberall Father of mercies, vvith promptitude but firſt preuent me vvith thy benedictions.

Come ô my moſt ſvveet Sauiour,

and ſvveetly melt my heart to teares of compunction.

Come ô holy of holies, vvith ſanctitie, to ſanctifie me vvithin and vvithout.

Come ô moſt louing Sauiour, vvith loue vvhich did bring thee into this vvorld, and ſtirre vp this true loue in me.

Other Aſpirations of the ſame nature.

O My God, I knovv that it is not of the vviller, nor of the runner but of God that ſhevveth mercy, that vve doe any thing that is good. O ſhevv me mercie & ſay the vvord, & I vvill come, euen in the middeſt of the vvaues of my iniquities.

O Bleſſed Mother of God', aſſiſt me at this houre, and being novv deſtitute, not only of the vvine of deuotió, but alſo of the vvaters of Compunction: obtaine for me the vvaters of repentance, vvhich by the povver of thy beloued ſonne, may be changed into vvine of benediction.

O

O my good Angel Guardian, vvho in all things doſt aſſiſt me: helpe me me novv, leaſt in ſteed of making my ſoules eſpouſall to the Deitie, I chance to be deuoured by infernall iniquitie.

O Glorious S. *Ioſeph*, vvho didſt carry the Sauiour of the vvorld into Ægypt, amongſt infidels: by thy merits obtaine for me, that he may come to me, although I farre leſſe deſerue it through my ingratitude & only ſeeming fidelitie.

O Bleſſed *S. Francis*, true patterne of humilitie, obtaine for me that grace of humilitie; that I may be made capable to receiue my humbled God.

O King of heauen, I come vnto thee, as the pooreſt of thy ſubiects, acknowledging my ſelfe by my diſloyalty, too too vnvvorthy of thy mercies; but thou O Lord haue mercie on mee, otherwiſe I dare not approch vnto thee.

I come moſt benigne Sauiour, humbly begging the continuance of thy patience, vvherevvith thou haſt ſuffered ſo much for me, and hitherto ex-

pected my amendment. O good Iesv enter not into iudgement vvith thy ſeruant, but mercifully receiue me coming vnto thee.

I come O moſt ſvveet Iesvs, to obtaine grace, that I may acknovvledge my owne nothing, & henceforth truly humble my ſelfe, by conſideration of the great diligence thou haſt vſed for my ſaluation; vvhereas I haue bene plunged in the depth of negligence and tepiditie; Lord create in me a nevv ſpirit.

I come, O eternall brightneſſe of the Father, as one deſtitute of all light of thy grace, & ouer vvhelmed in the darkeneſſe of my ignorance, vvherefore illumin ate my vnderſtading that I may ſee and feele thy immenſe goodneſſe in this holy Sacrament.

I come O Fountaine of Mercy, all naked and poore, loaded onely vvith the ragges of my imperfections: as one begging the crummes vvhich fall from this diuine table: and I shall eſteeme my ſelfe very happy, if in any vvay I may be partaker therof.

I come O Pious Iesv, altogether ashamed

ashamed to haue bene so backvvard in thy seruice, vvhen thou hast sought me, by all meanes possible: O Lord make me vvorthy to receiue thee novv, that henceforvvard I may be more prompt to serue thee.

I come, O most svveet Sauiour of the vvorld, as the prodigall child, hauing hitherto fedde on huskes & vvallovved in mire: but thou O God, canst turne the bitter vvaters, into svveetnesse; that in some vvay I may tast of thy celestiall food.

I come O Holy of Holyes, as one ouervvelmed in filth & sinne: and one vvho hath defiled and prophaned thy holy temple: thou only O God canst cleanse my iniquities and sanctify my impure soule.

I come, O my most louing Sauiour, altogether defiding in my selfe, not presuming to lift vp mine eies on thee vvhom I haue so often offended: yet confiding in thy immense lone to mankind, I cast my selfe prostrate at the feet of thy mercy.

I come, O Lord, not as one of thy inuited seruãts, but amõgst the Lame, Blind,

XUM

[illegible] and Diſeaſed? wherefore open the floodgates of thy mercy. & let me be partaker of this holy baquet which thou haſt prepared. Thou didſt come to the vvorld for ſinners, and as ſuch a one I doe come vnto thee. O ſonne of Dauid haue mercy on mee.

FINIS.

THe Readers vvill be pleased to pardon such faults as they finde in this vvorke the Printer pleades his ignorance in our language, the correctours blames the printers negligence, and the Author vvould excuse himselfe, as having no leasure to ouersee the vvorke, being hindred in other imployments, & for the most part absent, hath thought good to set downe here the principall, hoping their charitie & patience vvill correct the rest.

Pag. 91. l. 16 had. r. head p 96. l. 6. its r. are. p 118 l. 1. appeared. r. appeased p. 172. l. 10. Pooe r. Pope. lin. 28. caressely r careleſly. p 174 l 18. but the is r but the i is. p. 186 l 15. firmed. r. affirmed p 195. l 13. be. r 6. p 206 l 12 such r. saith p. 208. authorisie. r. authoritie. pag. 216. l. 16 fou. r. for. p. 1[illegible]. l. o 1929. r. 1617. p. 277. l. . that. r. thah. p 308. l. 18. is be seene. r. is to be seene, p. 3 4. l 4 hose. r. those. p. 316 l. 11. *del.* that.

Errata 2 partis.

Pag. 44. l 20. vvhich. r. vvith. p. 92. l 6. Fovvers. r. Flovvers. p 133. l 8. vvayes. r. rayes, p. 137. l. 25 vvo. r vvho. p 14 . l. 16. heare. r. eare. p. 151. l. 19 Sauiour his. r. Sauiour to his. p 202. l. 3. Lord in. r. Lord is taken in, pag 204. l. 6 be the. r. be called the, l. 17. on. r. in.

XUM